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I.—HECUBA AND ORESTES.



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HECUBA.

Ghost of Polydore. Ἦκω I am come λιπὼν having left κευθμῶνα the retreat νεκρῶν of the dead καὶ and πυλᾶς gates σκοτοῦ of darkness, ἵνα where Αἰδῆς Hades ὤκισται is situated χωρὶς apart θεῶν from the gods, Πολύδωρος Polydore, γέγως born παῖς son Ἑκάβης of Hecuba τῆς Κισσεῶς the daughter of Cisseus πατρός τε and my father Πριάμου Priam : ὅς who, ἐπεὶ when κινδυνὸς danger πέσειν of falling δορι Ἑλληνικῷ by the spear of Greece εσχεν held πόλιν the city Φρυγῶν of the Phrygians, δεισας fearing ὑπέξεπεμψε με sent me away privily Τρωικῆς χθονὸς from the Trojan land πρὸς δῶμα to the house Πολύμηστορος of Polymestor Θρηκίου ξένου our Thracian friend, ὅς who σπείρει sows τὴν ἀριστην Χερσονησίαν χθονά the most fertile Chersonesian land, εὐθυνῶν ruling δορι with his sceptre λαὸν φιλιππον a people that delight in horses. Πατήρ δέ but my father ἐκπεμπει sends forth λαθρα secretly συν ἐμοὶ with me πολὺν χρυσόν much gold, ἵνα that

εἰ if τειχῇ the walls Ἰλίου of Ilium πεσοῖ ποτε
 should over fall, μὴ εἴη there might not be
 σπανίς want βίου of subsistence τοῖς ζῶσι
 παισὶ to his children who were alive. Ἦν
 δὲ but I was νεώτατος youngest Πριάμιδων
 of the sons of Priam: ὁ [on account of]
 which καὶ also ὑπέξεπεμψε με he sent me
 away γῆς from the land: ἦν γάρ for I was
 οἷός τε able φέρειν to bear οὔτε neither ὅπλα
 arms οὔτε nor ἐγχος the spear νεῶ βραχίονι
 on my youthful arm. Ἔως μὲν οὖν whilst
 therefore ὀρίσματα the bounds γῆς of the
 land ἐκεῖτο remained ὀρθὰ right πύργοι τε
 and the towers Τρωικῆς χθονός of the Tro-
 jan land ἦσαν were ἀθραυστοὶ unbroken,
 Ἐκτώρ τε and Hector οἶμος ἀδελφός my bro-
 ther ἠντιχέει was successful δορυ with his
 spear, τάλαις I wretched ἠξομένην grew up ὥς
 as πτορβός τις a branch καλῶς well τροφαιῶν
 in nurture παρ' ἀνδρὶ Θρηκί with the man of
 Thrace πατρώῳ ξένῳ my father's friend.
 Ἐπεὶ de but when Τροία τε both Troy ψυχή
 τε and the life Ἐκτορός of Hector ἀπολλύται
 is destroyed, πατρώα θ' ἐστία and my father's
 home κατεσκαφῇ was uprooted αὐτός δὲ and
 himself πίτνει falls πρὸς βωμῷ θεοδμητῷ at
 the god-built altar σφαγεῖς slain ἐκ μαιφονοῦ
 παιδός by the blood-stained son Ἀχιλλεύος of
 Achilles, ξένος πατρώος my father's friend
 κτείνει slays με me τὸν τάλαιπῶρον the
 wretched one χάριν for the sake χρυσοῦ of
 the gold, καὶ and κτανὼν having slain me με-

ἔθηκε με let me go ες οἶδμα into the wave ἄλος
 of the sea, ἵνα that αὐτός himself ἐχῇ may
 keep χρυσόν the gold ἐν δομοῖς in his house.
 Κεῖμαι δέ but I lie ἐπ' ἀκταῖς on the shores,
 ἀλλοτε at another time ἐν σαλῶ in the brine
 πόντου of the sun, φορουμένος borne πολλοῖς
 διαυλοῖς by many ebbs and flows κυμάτων of
 the waves, ἀκλαυστος unwept ἀταφος un-
 buried, νυν δέ but now αἶσσω I am sallying
 forth ὑπὲρ φίλης μητρός on behalf of my
 dear mother Ἑκάβης Hecuba, ἐρημώσας
 leaving left ἐμὸν σῶμα my body, αἰωρουμένος
 hovering about ἤδη already τρίταιον φεγγος
 the third successive day, ὅσονπερ as long
 time as μητὴρ ἐμὴ δυστήνος my wretched
 mother παρὰ is present ἐκ Τροίας from Troy
 ἐν γῇ τῇδε Χερσονησίᾳ in this land of the
 Chersonesus. Πάντες δ' Ἀχαιοὶ but all the
 Greeks ἐχόντες holding in ναῦς their ships
 θάσσουσιν are sitting ἡσυχοὶ quiet ἐπ' ἀκταῖς
 on the shores τῆσδε Θρηκίας χθονός of this
 Thracian land. Ὁ γὰρ παῖς for the son Πη-
 λέως of Peleus Ἀχιλλεύς Achilles φάνεις ap-
 pearing ὑπὲρ τυμβοῦ above the tomb, κατεσ-
 χε restrained παν στρατεύμ' Ἑλληνικόν all
 the Grecian army εὐθύνοντας when they were
 directing ἐναλίαν πλατὴν their marine oar
 πρὸς οἶκον to their home : αἰτεῖ δέ but he asks
 λαβεῖν to receive ἀδελφὴν τὴν ἐμὴν my sister
 Πολυξένην Polyxena φίλον προσφάγμα as a
 cherished sacrifice καὶ γέρας and honour
 τυμβῶ to his tomb. Καὶ and τεύξεται he

will obtain *τουδε* this, *ουδε εσται* and will not be *αδωρητος* unhonoured with a gift *φιλων* προς ανδρων from men who are friends : *η δε πεπρωμενη* but fate *αγει* leads *εμην αδελφην* my sister *θανειν* to die *εν τωδε ηματι* on this day. *Μητηρ δε* but my mother *κατοψεται* will see *δυο νεκρω* two corpses *δυοιν παιδων* of her two children, *εμου τε* both of me *της τε δυστηνου κορης* and of the wretched girl. *Φανησομαι γαρ* for I shall appear, *ως* that *τλημων* wretched *τυχω* I may obtain *ταφου* a tomb, *παροιθεν ποδων* before the feet *δοιλης* of the slave *εν κλυδωνι* in the wave. *Εξητησαμην γαρ* for I have prevailed upon *τους σθενοντας* those who rule *κατω* below *κυρησαι* that I may obtain *τυμβου* a tomb *και* and *πεσειν* fall *εις χερας* into the hands *μητρος* of my mother. *Τουμον μεν ουν* mine then *εσται* shall be *οσονπερ* as much as *ηθελον* I wished *τυχειν* to obtain ; *χωρησομαι δε* but I will go *εκποδων* out of the way *γεραια* 'Εκαβη for old Hecuba ; *ηδε γαρ* for she *περα* is advancing *ποδα* her foot *υπερ σκηνην* beyond the tent *Αγαμεμνος* of Agamemnon *δειμαινουσα* fearing *εμον φαντασμα* my phantom. *Φευ* alas ! *ω μητερ* oh mother, *ητις* who *εκ δομων τυραννικων* from royal mansions *ειδες* hast seen *ημαρ δουλειον* the day of slavery, *ως* how *πρασσεις* thou art faring *κακως* badly *οσονπερ* as much as *ποτε* once *ευ* [thou didst fare] well, *τις τε* and some one *θewν* of the gods *φθειρει σε* is destroying

thee *αντισηκωσας* compensating for *της παροιβεν ευπραξιας* thy former prosperity!

(59.) *Hecuba*. *Αγετε* lead, *ω παιδες* my children, *την γρανν* the old woman *προ δομων* before the dwellings, *αγετε* lead, *Τρωαδες* ye Trojan women, *ορθουσαι* supporting *ομοδουλον* her who is fellow-slave *νυν* now *υμιν* with you, *προσθε δε* but before *ανασσαν* your queen: *λαβετε* take, *φερετε* carry, *πεμπετε* convey, *αιερετε* lift up *δεμας μου* my body, *προσλαζυμεναι* grasping hold *χειρος γεραιας* of my aged hand: *καγω* and I *διερειδομενα* leaning *χερος* with my hand *σκολιω σκιπωνι* on my curved staff *σπευσω* will hasten *προτιθεισα* putting forward *βραδυπουν ηλυσιν* the slow-footed advance *αρθρων* of my limbs. *Ω στεροπα* oh lightning *Διος υιου* of Jupiter, *ω σκοτια νυξ* oh dark night, *ματερ* mother *μελανοπτερυγων ονειρων* of black-winged dreams, *αποπεμπομαι* I avert *οψιν εννυχον* the vision of the night *αν* which *ειδον* I saw *δι' ονειρων* in dreams *περι παιδος εμου* about my son *τον σωζομενου* who is being preserved *κατα Θρηκην* in Thrace, *αμφι Πολυξεινης τε* and *Λυστ* Polyxena *φιλης θυγατρος* my dear daughter, *φοβεραν οψιν* a fearful vision—*εμαθον* I learnt it, *εδαην* I understood it. *Ω χθονιι θεοι* oh ye infernal gods, *σωσατε* save *παιδ' εμου* my son, *ος* who *μονος* alone, *ατε* as *αγκυρα* the anchor *οικων εμων* of my house, *κατεχει* possesses *την χιονωδη Θρηκην* snowy Thrace, *φυλακαισιν* under the guardianship

ξεινου πατριου of my father's friend. *Εσται*
 there will be *νεον τι* something new : *γοερος*
τι μελος some wretched strain *ἥξει* will come
γοεραϊς on us wretched women ; *ουποτε* never
εμα φρην does my mind *φρισσει* shudder
ταρβει tremble *ὦδ' αλιαστος* so incessant
Που ποτε where ever *εσιδω* may I behold
θειαν ; *υχαν* the divine spirit *Ἐλενον* of He-
 lenus, *η* or *Κασανδραν* Cassandra, *Τρωαδες*
 ye Trojan women, *ὥς* that *κρινωσι* they may
 interpret *μοι* for me *ονειρους* the dreams
Ειδον γαρ for I saw *βαλιαν ελαφην* a hind
 hind *σφαζομεναν* slain *αιμον χιλα* by the
 bloody claw *λυκου* of a wolf, *σπασθειναι*
 dragged *απ' εμων γονατων* from my knees
αναγκα by force *νικτρως* pitiably. *Και τοδε*
 and this *δειμα* was a terror *μοι* to me : *φαν-*
τασμα the shade *Αχιλεως* of Achilles *ηλθε*
 came *υπερ ακρας κορυφας* over the lofty sum-
 mit *τυμβου* of the tomb : *ητει δε* and asked
γερας as an honour *τινα* some one *πολυμοχ-*
θων Τρωαδων of the much-suffering Trojan
 women : *πεμψατε ουν* send away then *τοδε*
 this *απ' εμας απ' εμας παιδος* from my daugh-
 ter, *δαιμονες* ye deities, *ικετευω* I beseech you.

97. *Chorus.* *Ἐκαβη* Hecuba, *ελισθην* :
 have turned aside *σπουδη* in haste *προς σε*
 to thee, *προλιπουσα* having left *τας σκηνας*
δεσποσυνους the tents of our master *ινα* where
εκκληρωθην I was allotted *και* and *προσεταχ-*
θην was assigned *δουλη* as a slave, *απελαυ-*
νομενα driven away from *πολεως της Ιλιαδος*

the city of Ilion, *δοριθηρατος* captured *προς Αχαιων* by the Achæans *αιχμη* with the point *λογγης* of the spear, *αποκουφίζουσα* lightening *ουδεν* none *παθεν* of thy sufferings, *αλλα* but *αραμενα* having taken upon me *μεγα βαρος* a great load *αγγελιας* of tidings *κηρυξ τε* and a herald *σοι* to thee *αχεων* of griefs, *γυναι* oh lady. *Λεγεται γαρ* for it is said *δοξαι* to have been decreed *εν πληρει ξυνοδῳ* in the full congress *Αχαιων* of the Greeks *θεσθαι* to make *σην παιδα* thy daughter *σφαγιον* a sacrifice *Αχιλει* to Achilles: *οισθα δε* but thou knowest *οτε* when *εφανη* he appeared *επιβας* standing upon *τυμβου* the tomb *χρυσεοις ξυν ὅπλοις* with his golden arms *εσχε δε* and detained *τας σχεδιας ποντοπορους* the sea-voyaging vessels, *επερειδομενας* leaning forwards upon *προτονοις* their forestays *λαιφη* with their sails, *θωῦσων* shouting *ταδε* these words: "*Ποι δη* whither then, *Δαναοι* Greeks, *στελλεσθε* are ye going *αφεντες* leaving *τον εμον τυμβον* my tomb *αγεραστον* unhonoured?" *Κλυδων δε* but the wave *πολλης εριδος* of much contention *ξυνεπαισε* clashed, *δοξα δε* and opinion *εχωρει* went *διχα* dividedly *ανα στρατον αιχμητην* through the armed host *Αχαιων* of the Greeks, *δοκουν* it having seemed good *τοις μεν* to some *διδουαι* to give *σφαγιον* a victim *τυμβῳ* to the tomb *τοις δε* but to others *ουχι* not. *Αγαμεμνων δε* but Agamemnon *ην* was *σπευδων* promoting *το μεν σου αγαθον* thy

θεων of the gods *η* or δαιμων deity *επαρω-
γος* as an aider? *Ω Τρωαδες* oh Trojan wo-
men *ενεγκουσai* bringing *κακα* evil tidings
ενεγκουσai bringing *κακα πηματα* evil woes,
απωλεσατε ye have destroyed me, *ωλεσατε*
slain me! *βιος μοι* my life *ουκετι αγαστος* is
no longer to be desired *εν φαιι* in the light.
Ω τλαμων πους oh wretched foot, *αγησαι*
lead *τα γραια* the old woman *προς ταυδε αυ-
λαν* to this tent. *Ω τεκνον* oh child, *ω παι*
oh daughter *δυστανοτατας ματερος* of a most
wretched mother, *εξελθε* come forth, *εξελθε*
come forth *οικων* from the house: *αιε* hear
αυδαν the voice *ματερος* of thy mother, *ω*
τεκνον oh child, *ως* that *ειδης* thou mayst
know, *οιαν* what *οιαν φαμαν* what a rumour
αιω I hear *περι σας ψυχας* about thy life.

178. *Polyxena.* *Ιω* oh! *ματερ* mother,
ματερ mother, *τι* what *βοας* art thou crying,
τι νεον what new thing *καρυξασα* telling *εξ-
επταξας* hast thou frightened me forth *οικων*
from the house, *ωστε* as *ορνιν* a bird, *θαμβει*
τρωδε with this fear?

Hec. *Ω μοι* oh me, *τεκνον* my child!

Pol. *Τι* why *δυσφημεις με* dost thou speak
to me ill-omenedly? *φροιμια* the beginnings
κακα are evil *μοι* for me.

Hec. *Αι, αι* ah, ah, *σας ψυχας* for thy life.

Pol. *Εξανδα* speak out, *μη κρυψης* hide it
not *δαρον* long time: *δειμαινω* I fear, *δειμαινω*
I fear, *ματερ* oh mother. *Τι ποτε* why in the
world *αναστενεις* dost thou groan?

Hec. Ω τεκνον oh child, τεκνον child με-
λας matros of a wretched mother.

Pol. Τι τοδε what is this αγγελλεις [which]
thou tellest?

Hec. Κοινα γνωμα the common vote Αρ-
γειων of the Greek ξυντεινει agrees σφαξαι
to slay σε thee προς τυμβον at the tomb Πη-
λειδα of the son of Peleus, γεννα my
daughter.

Pol. Οιμοι woe's me, ματερ mother! πως
how φθειγγει dost thou speak of αμεγαρτα
κακων unenviable ills? Μανυσον μοι tell me,
μανυσον μοι tell me, ματερ mother.

Hec. Αυδω I speak, παι daughter, δυσφη-
μους φαρμας ill-omened rumours: αγγελλουσι
they tell δοξαι that it has been decreed ψηφω
by a vote Αχαιων of the Greeks περι τας σας
ψυχας concerning thy life μοι [alas] for me!

Pol. Ω παθουσα oh thou that hast suffered
δεινα dreadful things, ω παντλαμων oh all-
wretched, ω ματερ oh mother δυστανου βιο-
τας of a wretched existence, οίαν what, οίαν
λωβαν what a calamity εχθισταν most hate-
ful αρρηταν τε and unspeakable δαιμων τις
some deity ωρσεν hath raised up αυ again σοι
for thee! παις αδε this daughter ουκετι no
longer [lives] σοι for thee; δειλαια I wretched
ουκετι δη no longer then ξυνδουλευσω shall
be a fellow-slave γηρα δειλαιω with thy
wretched old age: δειλαια γαρ for thou
wretched εισοψει shalt see με me ωστε like
σκυμνον a whelp ουρειθρεπταν bred in the

mountains, δειλαιαν μοσχον a wretched heifer [maid] αναρπασταν torn χειρος by the hand απο σας from thee, ὑποπεμπομεναν τε and sent beneath σκοτον the darkness γας of the earth λαιμοτομον with throat cut 'Αἶδα to Hades, ενθα where μετα νεκρων among the dead ἃ ταλαινα I the wretched woman κεισομαι shall lie. Σε μεν thee indeed, ω ματερ oh mother δυστανε wretched βιον for thy life, κλαω I mourn πανοδυρτοις θρηνοις in all mournful strains: ου δε μετακλαομαι but I do not mourn τον εμον βιον my own life, λωβαν calamity λυμαν τε and wrong. Αλλα but ξυντυχια κρεισσων a better lot, θανειν to die, εκυρησεν hath happened μοι to me.

Cho. Και μην and indeed Οδυσσευς Ulysses ερχεται is coming σπουδη with haste ποδος of foot, σημανων about to notify τι νεον επος some new story προς σε to thee, 'Εκαβη Hecuba.

Ulysses. Γυναι lady, δοκω μεν I think σε that thou ειδεναι knowest γνωμην the determination στρατου of the army, ψηφον τε and the vote την κρανθεισαν that has been brought to effect: αλλ' ὅμως but yet φρασω I will tell it. Εδοξεν it hath seemed good Αχαιοις to the Greeks σφαξαι to slay παιδα σην thy daughter Πολυξενην Polyxena προς ορθον χωμα at the lofty mound Αχιλλειου ταφου of the tomb of Achilles: τασσουσι δε and they appoint ἡμας us ειναι to be πομπους conductors και and κομιστηρας conveyers κορης of the maid, παις δε and the son Αχιλ-

λεως of Achilles επεστη is appointed επιστατης president ιερευσ τε and priest θυματος τουδε of this sacrifice. Δρασον ουν do therefore—οισθα dost thou know ο what? Μητε αποσπασθης neither be separated βια by force, μητε nor εξελθης come out εις αμιλλαν to a contest χερων of hands εμοι with me: γινγνωσκε δε but know αληην thy strength και and παρουσιαν the reality των σων κακων of thy misfortunes: σοφον τοι it is wise in truth και εν κακοις even in misfortunes φρονειν to have thoughts α which δει it is becoming [to entertain].

Hec. Αι αι alas alas! παρεστηκε there is present, ως as εοικεν it seems, αγων μεγας a great struggle, πληρης full στεναγμων of groans, ουδε κενος and not empty δακρυων of tears. Καγω γαρ for I also ουκ εβνησκον did not die ου where εχρην με it behoved me θανειν to die; ουδε nor Ζευς did Jupiter ωλεσε με destroy me, τρεφει δε but supports me οπως that εγω I η ταλαινα the wretched woman ορω may behold αλλα κακα other woes μειζονα greater κακων than [the former] woes. Ει δε but if εστιν it is allowed τοις δουλοισι for slaves εξιστορησαι to ask τους ελευθερους the free μη λυπρα things not painful μηδε nor δηκτηρια καρδιας cutting to the heart, χρεων it is proper σοι μεν to thee on the one hand ειρησθαι to have been questioned ημας δε but that we τους ερωτωντας

who ask ταδε these things ακουσαι should listen.

Ul. Εξεστιν it is allowed thee, ερωτα ask : ου γαρ φθονω for I grudge not του χρονου the time.

Hec. Οισθα thou knowest ηνικα when ηλθες thou camest κατασκοπος a spy Ιλιου of Troy αμορφος disfigured δυσχλαινιαις by foul clothing, σταλαγμοι τε and drops φονου of blood απ' ομματος from thy eyes κατεσταζον bedewed την γενυν thy chin.

Ul. Οιδα I know: εψαυσε γαρ for it touched καρδιας μου my heart ουκ ακρας not [merely] on the surface.

Hec. Έλενη δε but Helen εγνω σε kne thee και and κατειπε told it εμοι μονη to me alone.

Ul. Μεμνημεθα we remember ελθοντες having come εις κινδυνον μεγαν into great danger.

Hec. Ηψω δε and thou didst clasp γονατων των εμων my knees ων being παπεινος humble.

Ul. Ωστε so that χειρα εμην my hand ενθανειν γε was benumbed σοις πεπλοις on thy garments.

Hec. Τι δητα what then ελεξας didst thou say, ων being εμος δουλος my slave τοτε at that time?

Ul. Εύρηματα devices πολλων λογων of many words, ωστε so as μη θανειν not to die.

Hec. Εσωσα δητα did I therefore save σε

thee ἐξεπεμψα τε and did I send thee out
χθονος from the land?

Ul. Ὡστε so as εἰσοραν γε to look indeed
upon τοδε φεγγος this light ἡλίου of the sun.

251. *Hec.* Οὐκ οὖν κακυνεῖ art thou not
then disgraced τοιοῦδε τοῖς βουλευμασι by
these counsels, ὅς [thou] who ἐπαθίς μὲν
didst meet with οἷα the things which φης
thou sayest παθεῖν thou didst meet with ἐξ
ἐμου from me, δρας δὲ but doest οὐδὲν nothing
εὖ favourably ἡμᾶς to us, κακῶς δὲ but evilly
ὅσον as much as δύνη thou art able? Ἀχα-
ριστον thankless σπέρμα is the race ὕμων of
you, ὅσοι as many as ζηλοῦτε emulate τιμᾶς
δημηγορῶν the honours of popular oratory :
μηδὲ γινῶσκεισθε may ye never be known
ἐμοὶ to me, αἱ who οὐ φροντίζετε care not
βλαπτοῦντες injuring τοὺς φίλους your friends
ἢν if λέγητε you say τι any thing πρὸς χάριν
to give pleasure τοῖς πολλοῖς to the multi-
tude. Ἀτὰρ but τι δὲ what indeed σοφισ-
μα τοδε [is] this device [which] ἡγού-
μενι scheming ὥρισαν they have decreed
ψηφόν a vote φόνου of death εἰς τὴνδε παιδᾶ
against this child? Ποτέρα το χρὴν did
necessity ἐπηγάγε σφε lead them ἀνθρωπο-
σφάγειν to sacrifice a human being πρὸς τύμ-
βον at the tomb, ἐνθα where μᾶλλον πρέπει
it is more fitting βουθῦν to sacrifice an ox?
ἢν or θελὼν wishing ἀνταποκτεῖναι to kill in
return τοὺς κτανόντας those who killed him,
Ἀχιλλεύς does Achilles ἐνδίκῶς justly τίνει

direct φονον death εις τηνδε on her? *Αλλα* but ήδε γε she at least *ειργασται* has done *ουδεν κακον* no harm *αυτον* to him. *Χρη* it is right νιν that he *αιτειν* should ask *Ελενην* Helen *προσφαγματα* as an offering *ταφω* to his tomb: *κεινη* γαρ for she *ωλεσε* destroyed *αγει τε* and leads νιν him *εις Τροιαν* to Troy. *Ει δε* but if *χρη* it behoves *τινα εκκριτον αιχμαλωτον* some choice captive *υπερφερουσαν τε* and excelling *καλλει* in beauty *θανειν* to die, *τοδε* this *ουχ ημων* is not ours. *Η Τυνδαρις* γαρ for the daughter of Tyndaris *ευπρεπεστατη* is most beautiful *ειδος* in form, *εۇρεθη τε* and has been found *αδικουσα* doing harm *ουδεν ήσσον* no less *ημων* than we. *Τω μεν δικαιω* on the plea of justice then *αμιλλωμαι* I contend *τονδε λογον* with this argument: *ακουσον δε* but hear *α* what things *δει σε* it behoves thee *αντιδουναι* to repay me *απαιτουσης εμου* when I reclaim them. *Ηψω* thou didst clasp *της εμης χερος* my hand, *ως* as *φης* thou sayest, *και* and *τηςδε γραιας παρηιδος* this aged cheek *προσπιτνων* falling down before me. *Εγω* I *ανθαπτομαι* clasp in return *τωνδε των αυτων* these same [limbs] *σου* of thee, *απαιτω τε* and ask back *χαριν την τοτε* the favour done them, *ικετευω τε* and entreat *σε* thee *μη αποσπασης* not to tear away *το τεκνον μου* my child *εκ χερων* from my hands, *μηδε κτανητε* nor slay her: *αλις* there is enough *των τεθνηκοτων* of those that are dead. *Ταυτη* in her *γεγηθα* I have

been rejoicing *και* and *επιληθομαι* forget *κακων* my evils. 'Ηδε she *εστιν* is *παραψιχη* a consolation *μοι* to me *αντι πολλων* for many things, *πολις* my city, *τιθηνη* nurse, *βακτρον* staff, *ηγεμων* guide *οδου* of my path. *Ου χρη* it does not behove *τους κρατουντας* those who are powerful *κρατειν* to put forth their power *α* in the things which *μη χρεων* it is not proper, *ουδε* nor *ευτυχουντας* men who are prosperous *δοκειν* to think *πρασσειν* *ευ* to be prosperous *αι* always. *Καγω γαρ* for I also *ην ποτε* was once, *αλλα νυν* but now *ουκ ειμι ετι* I am no longer: *ημαρ δε εν* but one day *αφειλετο με* hath taken from me *τον παντα ολβον* all that prosperity. *Αλλα* but, *ω φιλον γενειον* oh dear beard, *αιδεσθητι με* pay respect to me, *οικτειρω* I beseech thee; *ελθων δε* and going *εις Αχαϊκον στρατον* to the Achæan army *παρηγορησον* admonish them *ως* that *φθονος* it is odium [odious] *αποκτεινειν* to kill *γυναικας* women, *ας* whom *το πρωτον* at first *ουκ εκτεινατε* you did not kill *αποσπασαντες* dragging *βωμων* from the altars, *αλλα* but *ωκτειρατε* you pitied. *Κειται δε* but there is established *νομος ισος* an equal law *αιματος περι* concerning blood *εν υμιν* among you *τοις τ' ελευθεροις* both for the free *και* and *τοισι δουλοις* for slaves. *Το δε αξιωμα το σου* but thy dignity *πεισει* will persuade them, *καν* even if *λεγης* thou speak *κακως* badly: *λογος γαρ* for an argument *ων* coming *εκ τ' αδοξουντων* both from those of no

repute *και* and *εκ των δοκουντων* from those of repute, *αὐτος* [though] the same, *ου σθενει* doth not avail *ταυτον* the same.

296. *Cho.* *Τις φυσις* what nature *ανθρωπου* of man *εστιν* is *ούτω στερρός* so stern, *ήτις* which *κλυουσα* hearing *θρηνους* the strains *γοων σων* of thy groans *και* and *μακρων οδυρματων* long lamentations, *ουκ αν εκβαλοι* would not shed *δακρυ* a tear?

Ul. *Έκαβη* Hecuba, *διδασκου* be warned *μηδε* and do not *τω θυμουμενω* by irritation *ποιου* make to thyself *φρενι* in thy mind *δυσμενη* hostile *τον λεγοντα* him who advises *ευ* well. *Εγω* I *ειμι* am *έτοιμος* ready *σωζειν* to save *το μεν σου δεμας* thy person *ύφ' ούπερ* by which *ητυχουν* I was fortunate, *και* and *ουκ αλλως λεγω* I do not say otherwise: *ου δε αρνησμαι* but I will not deny *ά* what *ειπον* I said *εις άπαντας* to all, *Τροιας αλουσης* [that] Troy being taken *δουναι* [we ought] to give *σην παιδα* thy daughter *σφαγιον* as a victim *τω πρωτω ανδρι* to the chief man *στρατου* of the army *εξαιτουμενω* asking for it. *Αι γαρ πολλαι πολεις* for most states *καμνουσιν* are weak *εν τωδε* on this point, *όταν* when *τις ανηρ* any man *ων* being *εσθλος* good *και* and *προθυμος* zealous *φερηται* gets *ουδεν* nothing *πλεον* more *των κακιωνων* than those who are baser than he. *Αχιλλευς δε* but Achilles *αξιος* is worthy *τιμης* of honour *ήμιν* at our hands, *γυναι* lady, *ανηρ* a man *θανων* who died *καλλιστα* most nobly *ύπερ της Έλ-*

λαδος for Greece. Ουκουν τοδ' αισχρον is not this then disgraceful *ει* if *χρωμεσθα* we make use of *φιλω* a friend *βλεποντι μεν* when he is seeing [the light i.e. alive], *επει δε* but when *ολωλεν* he is dead *μη χρωμεσθα* use him not *ετι* any longer? *Ειεν* well: *τι δητα* what then *ερει τις* will any one say, *ην* if *φανη* there shall appear *αν* again *αθροισις τε τις* both any gathering *στρατου* of an army *αγωνια τε* and contest *πολεμιων* of enemies? *Ποτερα* whether *μαχουμεθα* shall we fight *η* or *φιλοψυχησομεν* shall we love life, *ορωντες* seeing *τον θανοντα* that the dead *ου τιμωμενον* is not honoured? *Και μην* and indeed *εμοιγε* for me at least *ζωντι μεν* living *καθ' ημεραν* from day to day, *και ει* even if *εχοιμι* I should have *σμικρα* little, *παντα* all *αρκουντως αν εχοι* would be sufficient, *βουλοιμην δ' αν* but I would wish *τον εμον τυμβον* that my tomb *ορασθαι* should be seen *αξιουμενον* honoured; *η γαρ χαρις* for the favour *δια μακρου* [would last] a long time. *Ει δε* but if *φης* thou sayest *πασχειν* that thou art suffering *οικτρα* pitiable things, *αντακουε* hear in return *μου* from me *ταδε* these words. *Εισι* there are *παρ' ημιν* among us *γραιαι γυναικες* old women *ουδεν ησσον αθλιαι* no less wretched *σεθεν* than thou, *ηδε* and *πρεσβυται* old men, *νυμφαι τε* and brides *τητωμεναι* deprived *αριστων νυμφιων* of the most noble bridegrooms, *ων σωματα* whose bodies *ηδε Ιδαια κονις* this dust of Ida *κευθει*

covers. *Τολμα* bear up with *ταδε* these things: *ἡμεις δε* but we *οφλησομεν* shall incur the charge of *αμαθιαν* ignorance *ει* if *νομιζομεν* we have the custom *τιμαν* to honour *τον εσθλον* the brave *κακως* badly. *Οι βαρβαροι δε* but [you] the barbarians *μητε ἡγεισθε* may ye neither deem *τους φιλους* your friends *φιλους* as friends *μητε* nor *θαυμαζετε* admire *τους θανοντας* those who have died *καλως* honourable, *ως* so that *ἡ μεν Ἑλλας* Greece *ευτυχη* may be prosperous *υμεις δε* and you *εχητε* may have *ομοια* things corresponding *τοις βουλευμασι* to your counsels.

332. *Cho.* *Αι, αι,* alas, alas! *ως κακον* how bad it is *το πεφυκεναι* to have been born *δουλον* a slave, *τολμαν τε* and to bear *α* things which *μη χρη* one ought not, *νικωμενον* overcome *τη βια* by force!

Hec. *Ω θυγατερ* oh daughter, *οι εμοι μεν λογοι* my words indeed *φρουδοι* are vanished *προς αιθερα* to the air, *ριφεντες* having been uttered *ματην* fruitlessly *αμφι σου φονου* about thy slaughter! *Συ δε* but thou, *ει* if *εχεις* thou hast *τι* at all *μειζω δυναμιν* greater influence *η* than *μητηρ* thy mother, *σπουδαζε* be urgent *ιεισα* sending forth *πασας φθογγας* every note *ωστε* as *στομα* the mouth *αηδονος* of the nightingale *μη στερηθηναι* not to be deprived *βιου* of life. *Προσπιπτε δε* but fall down at *γονυ* the knee *τουδε Οδυσσεως* of this Ulysses *οικτρως* lamentingly *και πειθε* and persuade him: *εχεις δε*

but thou hast προφασιν a pretext : εστι γαρ for there are τεκνα children και τωδε to him also ωστε εποικτειραι so as to pity την σην τυχην thy fate.

Pol. 'Ορω I see σε thee, Οδυσσεν Ulysses, κρυπτοντα hiding δεξιαν χειρα thy right hand υφ' είματος beneath thy garment, και and στρεφοντα turning προσωπον thy face εμπαλιν back, μη προσθιγω that I may not touch σου γενειαδος thy beard. Θαρσει be of good cheer : πεφευγας thou hast escaped τον εμον ίκεσιον Δια my [invoking] the Jove of suppliants ; ως since έψομαι γε I will follow thee at least, χαριν τε both on account του αναγκαιου of the necessity χρηζουσα τε and because I wish θανειν to die : ει δε but if μη βουλησομαι I shall not wish it, φανουμαι I shall appear κακη γυνη a base woman και and φιλοψυχος fond of life. Τι γαρ for why δει does it behove με me ζην to live, ή to whom πατηρ μεν the father ην was αναξ king άπαντων Φρυγων of all the Phrygians : τουτο this πρωτον was the first part βιου μοι of my life. Επειτα after that εθρεφθην I was bred up υπο καλων ελπιδων under fair hopes νυμφη a bride βασιλευσι for kings, εχουσα having ου σμικρον ζηλον no small emulation γαμων for my nuptials, ότου δωμα to whose house έστιαν τε and hearth αφιξομαι I shall come. Ην δε but I was, ή δυστηνος the wretched woman, δεσποινα mistress Ιδαιαισι γυναιξιν over the Trojan women αποβλεπ-

τος τε and conspicuous μετα παρθενοῖς
 among the maidens, ἴση equal θεῇσι to god-
 desses, πλὴν except το κατθανεῖν to die μο-
 νον alone. Νυν δέ but now εἰμι I am δούλη
 a slave. Πρῶτα μὲν first indeed τὸννομα the
 name, οὐκ οὐν not being εἰωθὸς customary, τι-
 θῇσι με makes me εἶρᾱν wish θανεῖν to die :
 εἴπειτα then ἰσως perhaps τυχοίμι ἂν I might
 meet with φρένας the feelings δεσποτῶν ὧμων
 of cruel masters, ὅστις whosoever ὠνησεται
 shall buy ἀργυροῦ for money με με τὴν κα-
 σιν the sister Ἑκτορος of Hector καὶ and ἑτε-
 ρων πολλῶν of many others, προσθεὶς δέ and
 imposing on me ἀναγκὴν σιτοποιῶν the ne-
 cessity of making bread ἐν δομοῖς in the
 house, ἀναγκάσει με shall compel me σαιρεῖν
 τε both to sweep δῶμα the house ἐφ᾽εστάναι
 τε and to stand at κερκισί the loom ἀγούσαν
 spending λυπρὰν ἡμέραν the bitter day : δου-
 λος δέ and a slave ὠνητὸς purchased ποθεν
 from somewhere χράνῃ shall defile ταμα-
 λεχὴ my bed προσθεν before ἀξιούμενα
 thought worthy τυραννῶν of kings. Οὐδ᾽ ἔτι
 no indeed ; ἀφίημι I give up φεγγὸς τοδὲ this
 light ὀμμάτων of my eyes ἐλευθερὸν free,
 προστιθείσα assigning ἐμὸν δέμας my body
 Αἴδῃ to Hades. Ἀγε οὖν με lead me on then,
 Οδυσσεύ Ulysses, καὶ and ἄγων leading διερ-
 γασαί με make an end of me : ὁρῶ γάρ for I
 see θάρσος confidence οὔτε neither ἐλπίδος
 of hope οὔτε nor δοξῆς of expectation τοῦ
 from any one, ὥς that χρῆ it is fated με that

Ἰ ποτε ever *ευ* *πραξαι* should fare well. *Συ*
δε but thou, *μητερ* mother, *γενη* *εμποδων*
 become an impediment *ἡμιν* to us *ουδεν* in no
λεγουσα speaking *μητε* *δρωσα* nor doing;
συμβουλου *δε μοι* but be willing with me
θανειν that I should die *πριν* before *τυχειν*
 I meet with *αισχρων* dishonourable [treat-
 ment] *μη κατ' αξιαν* not according to my
 desert. *Ὅστις γαρ* for whoever *ουκ* *ειωθεν*
 has not been used *γενεσθαι* to taste *κακων*
 misfortunes, *φερει μεν* bears them indeed
αλγει *δε* but grieves *εντιθεις* placing *αυχενα*
 his neck *ζυγω* in the yoke, *θανων* *δε* and
 dying *ειη αν* he would be *μαλλον* *ευτυχεστε-*
ρος more happy *η* than *ζων* living; *το γαρ*
ζην for to live *μη καλως* not honourably *με-*
γας πονος is a great burden.

379. *Cho.* *Δεινος* it is a strong *και* and
επισημος *χαρακτηρ* conspicuous stamp *εν*
βροτοις among mortals *γενεσθαι* to have been
 born *εσθλων* of noble parents, *και* and *ονομα*
 the name *της ευγενειας* of noble birth *ερχεται*
 comes *επι μειζον* to greater [still] *τοις αξιους*
 in the worthy.

Hec. *Καλως μεν ειπας* thou hast said well,
θυγατερ my daughter, *αλλα* but *λυπη* pain
προσεστιν is attached *τω καλω* to that 'well.'
Ει δε but if *δει* it is needful *χαριν* that gra-
 titude *γενεσθαι* be shown *τω παιδι* to the son
Πηλεως of Peleus, *και* and *υμας* that you
φυγειν should escape *ψογον* blame, *Οδυσσευ*
Ulysses, *μη κτεινετε* kill not *τηνδε μεν* her:

αγοντες δε but leading ἡμας us προς πυραν to the funeral pyre Αχιλλεως of Achilles, κεντειτε stab us, μη φειδεσθε spare not: εγω I τεκον gave birth to Παριν Paris, ὅς who ωλεσε slew παιδα the son Θετιδος of Thetis βαλων piercing him τοξοις with his bow.

Ul. Φαντασμα the ghost Αχιλλεως of Achilles ουκ ητησατο has not asked σε that thou ωγεραια oh old woman κατθανειν should die, αλλα but τηνδε her.

Hec. Ὑμεις δ' αλλα but you then συμφονευσατε με kill me with θυγατρι my daughter, και and δις τοσον πωμα twice as great a draught αίματος of blood γενησεται will be given γαια to the earth, νεκρω τε and to the dead man εξαιτουμενω who demands ταδε these things.

Ul. Θανατος the death σης κορης of thy girl άλις is enough: ου προσοιστεος there must not be added αλλος another επ' αλλω upon another: ωφειλομεν we ought [to have caused] μηδε not even τονδε this one.

396. Hec. Πολλη γ' αναγκη there is much necessity εμε that I συνθανειν should die with θυγατρι my daughter.

Ul. Πως how so? Ου γαρ οίδα for I know not κεκτημενος that I possess δεσποτας masters.

Hec. Ὅπως [know] that έξομαι I will keep hold τησδε of her όποια as κισσος the ivy δρυος of the oak.

Ul. Ουκ not so, ην γε if at least πειθω,

thou listen *τοισι σοφωτεροις* to those who are wiser *σου* than thou.

Hec. 'Ως [be assured] that *ου μεθησομαι* I will not leave my hold *τησδε παιδος* of this my daughter *έκουσα* willingly.

Ul. *Αλλα* but *ουδε εγω μην* neither will I however *απειμι* depart *λιπων* leaving *τηνδε* her *αυτου* here.

Pol. *Μητερ* mother, *πιθου* listen *μοι* to me: *και συ* and thou, *παι* son *Λαερτιου* of Laertius, *χαλα* give way *τοκευσι* to parents *θυμουμενοις* who are excited *εικοτως* very naturally. *Συ δε* but thou, *ω ταλαινα* oh wretched woman, *μη μαχου* contend not *τοις* *κρατουσι* with the strong. *Βουλει* dost thou wish *πεσειν* to fall *προς ουδας* to the ground, *έλκωσαι τε* and to wound *σου γεροντα χρωτα* thy aged flesh, *ωθουμενη* thrust *προς βιαν* by violence, *ασχημονησαι τε* and to act unseemly *σπασθεισα* dragged *εκ νεου βραχιονος* by a youthful arm? *α* which things *πεισει* thou wilt suffer. *Μη συγε* do not thou do so: *ου γαρ αξιον* for it is not worthy of thee. *Αλλα* but, *ω φιλη μοι μητερ* oh my dear mother, *δος* give me *ήδιστην χερα* thy dearest hand, *και* and *προσβαλειν* to place *παρειαν* my cheek *παρηϊδι* to thy cheek: *ως* since *προσοψομαι* I shall look upon *ακτινα* the beam *κυκλον τε* and circle *ήλιου* of the sun *ου ποτε* never again *αλλα* but *νυν* now *πανυστατον* for the last time. *Δεχου* *δη* receive then *τελος* the end *των εμων προσφθεγματων*

of my speeches to thee : *ω μητερ* oh mother,
ω τεκουσα oh thou that didst bring me forth,
απειμι δη I shall go then *κατω* below.

415. *Hec.* *Ἡμεῖς δε* but we, *ω θυγατερ* oh daughter,
δουλευσομεν shall be slaves *εν φαι* in the light of heaven.

Pol. *Αἰνυμφος* unmarried, *ανυμεναιος* without the rites of Hymen, *ὦν* which *εχρην* it was right *με* that I *τυχειν* should obtain.

Hec. *Οικτρα* pitiable *συ* art thou, *τεκνον* my child ; *εγω δε* and I *αθλια γυνη* am a wretched woman.

Pol. *Εκει δε* but there *εν Αΐδου* in [the house] of Hades *κεισομαι* I shall lie *χωρις σεθεν* apart from thee.

Hec. *Οιμοι* woe's me, *τι* what *δρασω* shall I do? *ποι* whither *τελευτησω* shall I end *βιον* my life?

Pol. *Θανουμαι* I shall die *δουλη* a slave *ουσα* being *πατρος ελευθερου* of a free father.

Hec. *Ἡμεῖς δε* but we *αμμοροι* deprived *πεντηκντα τεκνων* of fifty children.

Pol. *Τι* what *ειπω* am I to say *σοι* for thee *προς Ἑκτορα* to Hector *η* or *γεροντα ποσιν* thy aged husband?

423. *Hec.* *Αγγελλε* tell them *εμε* that I *αθλιωτατην* am most wretched *πασων* of all women.

Pol. *Ω στερνα* oh breasts, *μαστοι τε* and paps *οι* which *εθρεψατε με* have nurtured me *ηδεως* [so] sweetly!

Hec. *Ω θυγατερ αθλια* oh wretched daugh-

ter της αωρου τυχης for thy untimely lot!

Pol. Χαιρε farewell, ω τεκουσα oh mother, Κασανδρα τε εμη and my Cassandra, χαιρε farewell!

Hec. Αλλοι others χαιρουσι fare well; μητρι δε but for thy mother τοδε this ουκ εστιν is not [possible].

Pol. 'Ο τε and he who is εν Θραξιν among the Thracians φιλιπποις lovers of horses κασις my brother Πολυδωρος Polydore.

Hec. Ει if ζη γε he lives at least; απιστω δε but I doubt it; ωδε to such a degree δυστυχω am I ill-fated παντα in all things.

Pol. Ζη he lives, και and συγκλεισει will close το σου ομμα thy eye θανουσης when thou art died.

Hec. Εγωγε I indeed τεθνηκα have died, πριν θανειν before dying, κακων υπο by my woes.

Pol. Κομιζε με lead me away, Οδυσσευ Ulysses, αμφιθεις covering кара my head πεπλοις with my robes, ως since, πριν before that σφαγηναι γε I am sacrificed, εκτετηκα I am melted καρδιαν in heart θρηνοισι with the lamentations μητρος of my mother εκτηκω τε and melt τηνδε her γοοις with groans. Ω φως oh light! εξεστι γαρ for it is allowed μοι me προσειπειν to address σου ομμα thy eye: μετεστι δε but I have share in thee ουδεν none at all, πλην save οδον χρονον what

space of time *βαινω* I am going *μεταξυ* between *ξιφους* the sword *και* and *πυρας* the funeral pyre *Αχιλλεως* of Achilles.

Hec. *Οι* 'γω woe's me! *προλειπω* I faint, *μελη δε μου* and my limbs *λυεται* are relaxed. *Ω θυγατερ* oh daughter, *άψαι* touch *μητρος* thy mother, *εκτεινον* stretch forth *χερα* thy hand, *δος* give it me: *μη λιπης με* leave me not *απαιδα* childless: *απωλομην* I am lost, *φιλοι* my friends. *Ιδοιμι* would that I might see *την Λακαιναν* 'Ελενην the Laconian Helen *ξυγγονον* sister *Διοσκοροιν* of the Dioscuri *ως* so! *Είλε* γαρ for she ruined *την ευδαιμονα Τροιαν* flourishing Troy *αισχιστα* most disgracefully *δια καλων ομματων* by her bright eyes.

444. *Cho.* *Αυρα* breeze *ποντιας αυρα* breeze of the sea, *άτε* which *κομιζεις* conductest *θοας ακατους* swift boats *ποντοπορους* traversing the waves *επ' οιδμα* over the swell *λιμνας* of the lake, *ποι* whither *πορευσεις* wilt thou waft *με* me *ταν μελεαν* the wretched one? *τω προς οικον* to whose house *αφιξομαι* I shall come *κτηθεισα* possessed *δουλοςυνος* as his slave? *η* whether *ορμον* to a haven *Δωριδος αιας* of the Dorian land *η* or *Φθιαδος* of Phthias, *ευθα* where *φασι* they say *Απιδανον* that the Apidanus *πατερα* father *καλλιστων υδατων* of the fairest waters *λιπαινειν* fertilises *γυας* the furrows, *η* or *νασων* of the islands, *πεμπομεναν* sent *ταλαιναν* wretched *άληρει κωπα* by the sea-beat-

ing oar, *εχουσαν* having *οικτραν βιοταν* a pitiable life *οικοις* in the house, *ευθα* where *πρωτογονος τε φοινιξ* both the primeval palm-tree *δαφνα τε* and the laurel *ανεσχε* shot forth *ιερους πορθους* its sacred branches *Λατοι φιλα* over her dear Latona *αγαλμα* an ornament *διας ωδινος* of the divine parturition? *ξυν τε Δηλιαισι κουραις* and with the maids of Delos *ευλογησω* shall I celebrate *χρυσεαν τε αμπυκα* both the golden fillet *τοξα τε* and bow *Αρτεμιδος θεας* of the goddess Artemis? *η or εν πολει* in the city *Παλλαδος* of Pallas *ζευξομαι* shall I join *εν κροκεω πεπλω* in a saffron robe *πωλους* the steeds *αρματι* to the chariot *Αθαναιας* of Minerva *τας καλλιδιφραο* that sits in the beautiful seat, *ποικιλλουσα* embroidering it *εν δαιδαλαισι πηναις* in the varied web *ανθοκροκοισιν* of saffron flowers, *η or γενεαν* the race *Τιτανων* of the Titans *ταν* which *Ζευς* Jupiter *Κρονιδας* son of Saturn *κοιμιζει* sends to rest *αμφιπυρω φλογμω* with his flaming lightning?

473. *Ω μοι* woe's me *τεκνων εμων* for my children! *ω μοι* woe's me *πατερων* for my forefathers, *χθονος τε* and the land, *α* which *κατερειπεται* is falling to ruin *τυφομενα* smothered *καπνω* in smoke, *δοριληπτος* taken by the spear *προς Αργειων* at the hands of the Argives: *εγω δε* and I *εν ξεινα* δη *χθονι* in a foreign land indeed *κεκλημαι* am called *δουλα* a slave, *λιπουσα* having left *Ασιαν*

Asia *θεραπναν* the handmaid *Ευρωπας* of Europe, *αλλαξασα* having got in exchange for them *θαλαμους* the nuptial chamber *Αΐδα* of Hades.

Talthybius. Που where *εξευροιμι αν* might I find 'Εκαβην *Hecuba* δη ποτε ουσαν who once indeed was *ανασσαν* queen *Ιλιου* of Ilion, *κοραι Τρωαδες* ye Trojan maids?

Cho. Αύτη she *κειται* lies *πελας σου* near thee, *Ταλθυβιε* *Talthybius*, *εχουσα* having *νωτα* her back *επι χθονι* on the ground, *ξυγκεκλεισμενη* wrapped *πεπλοις* in her robes.

Talth. Ω Ζευ oh Jupiter! τι what *λεξω* shall I say? ποτερα whether σε that thou *οραν* seest *ανθρωπους* men, η or *κεκτησθαι* that we hold *τηνδε δοξαν* this opinion *ψευδη* false *αλως* otherwise *ματην* in vain, *δοκουντας* thinking *ειναι* that there is *γενος* a race *δαιμονων* of deities, *τυχην δε* but that chance *επισκοπειν* overlooks *παντα* all things *τα εν βροτοις* that are among men? Ουχ *ηδε* was not she *ανασσα* queen *των πολυχρυσων Φρυγων* of the wealthy Phrygians? ουχ *ηδε* was not she *δαμαρ* wife *Πριαμου* of Priam *του μεγα ολβιου* the very prosperous? και νυν and now *πολις μεν* the city *πασα ανεστηκεν* is wholly upset *δορι* by the spear, *αυτη δε* and herself *δουλη* a slave, *γραυς* an old woman, *απαις* childless, *κειται* lies *επι χθονι* on the ground, *φυρουσα* defiling *δυστηνον кара* her wretched head *κονει* in the dust. Φευ alas! φευ alas! *ειμι*

μεν I am indeed γερων an old man : ὁμως δε but yet ειη μοι may it be mine θανειν to die, πριν περιπεσειν before being involved τυχη τινι αισχρα in any base fortune. Ανιστασο rise, ω δυστηνε oh wretched woman, και and επαιρε left πλευραν thy side μεταρσιον raised from the ground και and το παλλευκον kara thy hoary head.

Hec. Εα let me be : τις who ουτος [art thou] this man [who] ουκ εας dost not suffer τωμον σωμα my body κεισθαι to lie still ? τι why κινεις dost thou rouse με me λυπουμενην grieving, οστις whosoever ει thou art ?

Tal. Ταλθυβιος I [am] Talthybius ἡκω [who] am come, ὑπηρετης minister Δαναϊδων of the Greeks, Αγαμεμνονος πεμψαντος. Agamemnon having sent me μετα after thee, ω γυναι oh lady.

503. *Hec.* Ω φικτατε oh dearest, αρα ηλθες hast thou then come, δοκουν it having seemed good Αχαιοις to the Greeks επισφαξαι to slay και εμε me also τυμβω on the tomb ? ως φιλα what agreeable tidings λεγοις αν thou wouldst tell ! σπευδωμεν let us hasten, εγκονωμεν let us hurry ; ἡγου μοι lead the way for me, γερων old man.

Tal. Ἠκω I am come μεταστειχων σε seeking thee, γυναι lady, ὡς that θαψης thou mayst bury σην παιδα thy daughter καταβουσαν who is dead : δισσοι δε τ' Ατρειδαι but both the two Atridæ και and λεως Αχαι-

κος the Achæan people πεμπουσι με send me.

Hec. Οἰμοι woe's me, τι what λξεις wilt thou tell me? Ουκ αρα μετηλθες thou hast not then come after ἡμας us ὡς as θανουμενους about to die, αλλα but σημανων about to tell κακα woes. Ολωλας thou hast perished, ω παι oh daughter, αρπασθειςα torn απο μητρος from thy mother: ἡμεις δε but we ατεκνοι are childless το επι σε as regards thee: ω ταλαινα εγω oh wretched me! Πως how και also εξεπραξατε νιν did you put an end to her? αρα did you do it αιδουμενοι behaving with modesty? η ηλθετε did you proceed προς το δεινον to the dreadful deed, γερον old man, κτεινοντες slaying her ὡς as εχθραν an enemy? ειπε tell me, καιπερ although ου λεξων not about to tell φιλα things agreeable.

Tal. Χρηζεις thou wishest με me κερδαναι to get διπλα δακρυα double tears, γυναι lady, οικτω in pity σης παιδος of thy daughter: νυν τε γαρ for both now τεγξω I shall moisten τοδ' ομμα this eye λεγων relating κακα these woes, προς ταφῳ τε and at the tomb [I did so] ὅτε when ωλλυτο she was slain. Παρην μεν there was present πας οχλος all the multitude Αχαϊκου στρατου of the Grecian army πληρης in full number προ τυμβου before the tomb, επι σφαγας for the slaughter σης κορης of thy maiden. Παις δε but the son Αχιλλεως of Achilles λαβων

having taken Πολυξηνήν Polyxena χερὸς by the hand ἐσθῆσε placed her ἐπ' ἀκροῦ χωματός on the top of the mound, ἐγὼ δὲ and I πέλας was near : λεκτοὶ δὲ νεανίαι and chosen youths ἐκκριτοὶ selected Ἀχαιῶν from the Greeks ἐσποντο followed καθέξοντες about to restrain χερῶν with their hands σκιρτήμα the struggling σῆς μοσχου of thy young one ; παῖς δὲ but the son Ἀχιλλεύως of Achilles λαβὼν having taken χερῶν in his hands δέπας a goblet παγχρυσόν all of gold πλήρες full [of wine], ἔρρει began to pour out χόας libations πατρὶ θανόντι to his dead father ; σημαίνει δὲ and he signifies ἐμοὶ to me κηρύξαι to proclaim σιγὴν silence παντὶ στρατῷ to all the army Ἀχαιῶν of the Greeks. Καὶ ἐγὼ and I παραστας standing near εἶπον said ταῦτα these words ἐν μέσῳ in the midst, “ Σιγατέ be silent, Ἀχαιοὶ Greeks, πάς λῶς let all the people ἐστω be σιγα in silence ! σιγα be silent ! σιωπα be still ! ” ἐσθῆσα δὲ and I made ὄχλον the multitude νηνεμον without a breath. Ὁ δὲ but he εἶπε said “ ὦ παῖ oh son Πηλεῶς of Peleus, πατήρ δ' ἐμός and my father, δέξαι receive μοὶ for me τὰςδε χόας κηλητηρίους these propitiatory libations, ἀγῶγους νεκρῶν calling up the dead : ἐλθε δὲ and come ὥς that πιῆς thou mayst drink μέλαν ἀκραιφνὲς αἷμα the pure dark blood κορῆς of this maiden ὃ which δωρουμέθα we give σοὶ to thee, στρατός τε both the army καὶ ἐγὼ and I : γένοι δὲ and become πρεν-

μενης propitious ἡμιν to us, δος τε and grant
 ἡμιν to us λυσαι to loosen πρυμνας the sterns
 και χαλινωτηρια and bonds νεων of our ships,
 παντας τε and that all τυχοντας obtaining πρε-
 μενους νοστου a propitious return απ' Ιλιου
 from Ilion μολειν may come ες πατραν to
 their fatherland." Τοσαυτα thus much ελε-
 ξεν he spake, πας δε στρατος and the whole
 army επηνυξατο joined in the prayer. Ειτα
 then λαβων having taken κωπης by the hilt
 φασγανον his sword αμφιχρυσου set in gold,
 εξειλκεν he drew it out κολεου of the scab-
 bard; ενευνσε δε and beckoned λογασι νεανι-
 αις to chosen youths στρατου of the army
 Αργειων of the Greeks λαβειν to take παρ-
 θενον the virgin. 'Η δε but she, ως when
 εφρασθη she perceived it, εσημνηεν uttered
 τουδε λογον this speech: "Ω Αργειοι oh ye
 Argives περσαντες who have destroyed την
 εμην πολιν my city, θνησκω I die εκουσα
 willing: μη τις let no one άψηται touch του
 εμου χροος my body: παρεξω γαρ for I will
 present δερην my neck ευκαρδιως cheerfully,
 κτεινατε δε and kill me μεθεντες με letting
 me go, προς θεων [I entreat you] by the
 gods, ελευθεραν free, ως that θανω I may die
 ελευθεραν free: αισχυνομαι γαρ for I am
 ashamed, ουσα being βασιλις a princess, κε-
 κλησθαι to be called δουλη a slave εν νεκροι-
 σιν among the dead. Λαοι δε but the na-
 tions επερροθησαν shouted assent: Αγαμεμ-
 νων τε αναξ and king Agamemnon ειπε told

νεανιαῖς the young men μεθίνειν to let go
 παρθένον the virgin. Οἱ δὲ but they, ὥς τα-
 χιστα as soon as ἤκουσαν they heard ἵστα-
 την ὅπα the last voice οὐπὲρ κρατος [of him]
 whose power καὶ also ἦν was μεγιστον the
 greatest, μεθήκαν let her go: καὶ and ἐπεὶ
 when εἰσηκούσε she heard τοδε ἔπος this
 word δεσποτων of her masters, λαβουσα
 having taken πεπλους her robes ἐρρηξε she
 rent them ἐξ ἀκρας ἐπωμίδος from the top of
 her shoulder εἰς μέσον to the middle λαγονος
 of her side παρ' ὀμφαλον near the navel, ἐδείξε
 τε and showed μαστους her breasts στερνα
 τε and bosom καλλίστα most beautiful ὥς as
 ἀγάλματος of a statue: καὶ and καθείσα
 letting down γονυ her knee πρὸς γαίαν to
 the earth ἐλέξε she spake λόγον a speech
 τλημονεστάτον the most piteous παντων of
 all: "Ἴδου lo, νεανία young man, εἰ μὲν if
 indeed προθυμεί thou art desirous παιεῖν to
 strike στερνον my breast, παῖσον strike it; εἰ
 δὲ but if χρηζῇς thou wishest ὑπ' αὐχένα be-
 neath my neck, ὅδε λαιμός this throat πα-
 ρεστί is here, εὐτρεπῆς prepared." Ὁ δὲ
 but he οὐ θέλων τε both not willing καὶ and
 θέλων willing, οἰκτῶ in pity κορῆς of the
 maid, τέμνει cuts σιδηρῶ with the steel διαρ-
 ροᾶς the passage πνεύματος of her breath:
 κρουνοὶ δὲ and streams ἐχωροῦν flowed forth.
 Ἡ δὲ but she, καὶ θανούσα even in dying,
 ὁμῶς yet εἶχεν had πολλήν προνοίαν much
 forethought πέσειν to fall εὐσχημῶς decently,

κρυπτουσα concealing ἃ what χρεων it is fitting κρυπτειν to conceal ομματα from the eyes αρσενων of males. Επει δε but when αφηκε she had resigned πνευμα her breath θανασιμῳ σφαγγι to the stroke of death, ουδεις no one Αργειων of the Argives ειχεν had τον αυτον πονον the same task : αλλα but οί μεν some αυτων of them εβαλλον cast upon την θανουσαν her dead φυλλοις with leaves εκ χερων from their hands ; οί δε and others πληρουσι heap up πυραν the funeral pile, φεροντες bringing κορμους πευκινους logs of fir-wood ; ὁ δε ου φερων and he who did not bring, ηκουεν heard προς του φεροντος from him who did bring τοιαδε κακα such reproaches as these ; “ Εστηκας dost thou stand still, ω κακιστε oh shameful fellow, ουκ εχων not having εν χεροιν in thy two hands πεπλον robe ουδε κοσμον nor ornament τη νεανιδι for the damsel ? ουκ ει art thou not δωσων about to give τι any thing τη to her περισσ’ ευκαρδιῳ who is so superlatively brave, αριστη τε and most noble ψυχην in soul ? ” Τοιαδε such words λεγω I tell αμφι της παιδος about thy daughter θανουσης who is dead : ὁρω δε but I see σε that thou ευτεκνωτατην τε art both the most happy in thy children δυστυχεστατην τε and the most unlucky πασων γυναικων of all women.

580. *Cho.* Δεινον τι πημα a dreadful calamity επεξεσεν has boiled over Πριαμιδαις on the sons of Priam πολει τε τη εμῃ and on

my city: τοδε this αναγκαιον is necessity θεων from the gods.

Hec. Ω θυγατερ oh daughter, ουκ οίδα I know not εις ό τι to which κακων of my evils βλεψω I shall look, πολλων παροντων since many are present. Ην γαρ for if άψωμαι I touch on τινος any one, τοδε another ουκ εα με does not suffer me, λυπη δε τις αλλη but some other grief αυ again παρακαλει με calls me away εκειθεν from thence, διαδοχος forming the link κακων of woes κακοις with woes.

Και νυν μεν and now ουκ αν δυναιμην I could not εξαλειψασθαι obliterate φρενος from my mind το σου παθος thy suffering, ώστε so as μη στενειν not to groan: παρειλες δε but thou hast extracted το λιαν the excess [of grief] αυ on the other hand, αγγελθεισα having been reported μοι to me γενναιος as noble. Ουκ ουν δεινον is it not then dreadful, ει if γη μεν κακη a bad soil, τυχουσα meeting with καιρην seasonableness θεοθεν from heaven, φερει bears σταχυν the ear of corn ευ well, χρηστη δε but a good one άμαρτανουσα missing ών the things which χρεων it is fit αυτην that it τυχειν should obtain, διδωσι gives κακον καρπον bad fruit, ανθρωποις δε but among men αι always ό μεν πονηρος the bad ουδεν αλλο is nothing else πλην κακος but bad; ό δ' εσθλος but the good εσθλος is good, ουδε διεφθειρεν and does not corrupt φυσιν his nature υπο συμφορα by calamity, αλλα but εστιν is χρηστος

good αει always? *Αρα* [is it] then οἱ τεκον-
 τες the parents διαφερουσι [which] differ, η
 or τροφαι the ways of bringing up? *Και μεν-*
 τοι yet also το θρεφθηναι the having been
 bred up καλως well εχει γε comprises at
 least διδαξιν the teaching εσθλου of good, ην
 δε but if τις any one ευ μαθη well learn τουτο
 this, οιδεν he knows το γ' αισχρον what is
 base, μαθων learning it κανονι by the rule
 του καλου of what is honourable. *Και ταυτα*
μεν δη and these things then νους my mind
 ετοξευσεν hath launched forth ματην at ran-
 dom: συ δε but thou ελθε come και and ση-
 μηνον tell ταδε these things *Αργείοις* to the
 Greeks, μηδενα that no one μη θιγγανειν
 shall [not] touch της παιδος μοι my child,
 αλλα but ειργειν to keep off οχλον the mul-
 titude. *Εν τοι μυριω στρατευματι* in a
 countless army indeed οχλος the multitude
 ακολαστος is irrestrainable, ναυτικη τ' αναρ-
 χια and the lawlessness of sailors κρεισσων
 is stronger πυρος than fire; κακος δε and he
 is base ο μη δρων who does not do κακον τι
 something base. *Συ δε* but thou αυ again,
αρχαια λατρι ancient servant, λαβουσα taking
τευχος a vessel, βαψασα having dipped it
ποντιας αλος into the sea-water ενεγκε bring
 it δευρο hither, ως that λουσω I may wash
 τοις πανυστατοις λουτροις with the last
 washings προθωμαι τε and lay out παιδα
 εμην my daughter with νυμφην τε ανυμφον
 both unwedded bride παρθενον τε απαρθενον

and unvirgined maid—ὥς μὲν as indeed αξία she is worthy, ποθεν from what means? οὐκ ἀνδυναιμην I could not; ὥς δὲ but as ἔχω I have the means: τι γὰρ παθῶ for what can I do? Ἀγείρασα τε and having collected κοσμον adornment παρα αιχμαλωτιδων from the captive women, αἱ who ναιουσι dwell παρεδροι μοι neighbours to me ἐσὼ within τῶνδε σκηνωμάτων these tents, εἰ if τις any one of them λαθουσα escaping the notice of τοὺς νεωστὶ δεσποτάς those who have lately become their lords, ἔχει has κλεμμα τι any thing secreted τῶν αὐτῆς δομῶν from her house. Ω σχήματα oh ye forms οἰκῶν of our homes, ὦ δομοὶ oh houses ποτε εὐτυχεῖς once happy! ὦ Πριάμε oh Priam ἔχων having πλεῖστα many καλλίστα τε and fair possessions, εὐτεκνωτάτε most happy in thy children, ἐγὼ τε and I ἦδε γεραιὰ μητὴρ this aged mother τεκνῶν of children, ὥς how ἦκομεν are we come εἰς τὸ μηδὲν to nothing, στέρυντες deprived τοῦ πρὶν φρονήματος of our former pride! Εἰτα δὴ τα οὔκουμεθα and yet then we are puffed up, ὁ μὲν τις some one ἡμῶν of us πλουσίοις ἐν δωμασιν in his rich palaces, ὁ δὲ and another κεκλημένος called τιμιός honourable ἐν πολίταις among the citizens. Ταδὲ these things οὐδὲν are naught; βουλευμάτων the counsels φροντιδῶν of the thoughts κομποῖτε and the boasts γλῶσσης of the tongue ἀλλῶς are in vain: κείνος he οὐβιωτάτος is

most happy, ὅτῳ to whom μηδεν ἄκακον no evil τυγχάνει happens κατ' ἡμᾶρ from day to day.

627. *Cho.* Ἐμοὶ to me χρὴν it was fated ξυμφορὰν that calamity, ἔμοι to me χρὴν it was fated πημονὴν that woe γενεσθαι should happen ὅτε when πρῶτον first Ἀλεξάνδρος Alexander ἐταμετο cut ὕλαν εἰλατινὰν the fir-wood, ναυστολήσων about to sail ἐπ' οἰδμα ἄλιον over the swell of the sea ἐπὶ λεκτρα to the bed Ἑλένας of Helen, τὰν whom ὁ χρυσοφάνης ἄλιος the sun with his golden beam ἀνγάζει looks upon καλλίσταν the most beautiful [of women].

Πονοὶ γὰρ for toils καὶ ἀναγκαὶ and compulsions κρείσσονες stronger πόνων than toils κυκλουνται encircle me; κακὸν δὲ ὀλεθριὸν and a deadly evil κοινὸν common τὰ Σιμωνντιδὶ γὰρ to the land of Simoïs ἐμολεν has come ἐξ ἰδίας ἀνοίας from the folly of one man, συμφορὰ τε and calamity ἀπ' ἄλλων from other causes; ἐρις δὲ and [when] the strife ἐκριθῆ was decided, ἂν in which ἀνὴρ βουτᾶς the herdsman κρίνει judges τρῖσας παῖδας the three daughters μακαρῶν of the blessed gods ἐν Ἰδᾷ in Ida, ἐπὶ δόρῳ for war καὶ φόνῳ and death καὶ λῶβᾳ and the bane ἐμῶν μελαθρῶν of my house. Στένει δὲ but there mourns καὶ also τις Λακαινα κοῖρα some Laconian damsel πολυδακρυτὸς with many tears ἐν δόμοις in her house ἀμφὶ τοῦ εὐροῦν Εὐρώταν on the banks of the fair

stream of the Eurotas ; *ματηρ τε* and [some] mother *τεκνων θανοντων* of sons that have been slain *τιθεται* places *χερα* her hand *επι κρατα πολιον* on her hoary head, *δρυπτεται τε* and tears *παρειαν* her cheek, *τιθεμενα* placing *ονυχα* her nail *δαιμον* bloody *σπαρ-αγμοις* in her wounds.

652. *Handmaid.* *Γυναικες* ye women, *που ποτε* where ever *Έκαβη* is Hecuba *ή παναθλια* the all-wretched, *ή νικωσα* who surpasses *παντα ανδρα* every man *και* and *θηλυν σποραν* and the female race *κακοισιν* in misfortunes—*ουδεις* no one *ανθαιρησεται* will contend with her for *στεφανον* the crown?

Cho. *Τι δε* but what is it, *ω ταλαινα* oh wretched *σης κακογλωσσου βοης* for thy ill-sounding cry? *ως* how *λυπρα σου κηρυγματα* thy sad announcements *ουποτε ευδει* never slumber!

Handmaid. *Φερω* I bring *τοδε αλγος* this sorrow *Έκαβη* to Hecuba: *εν κακοισι δε* but in misfortunes *ου ραδιον* it is not easy *βροτοισι* for men *ευφημειν* to speak favourably *στομα* with their mouth.

Cho. *Και μην* and indeed *ήδε* she *τυγχανει* happens *περωσα* to be passing *υπερ δομων* beyond the house: *φαινεται δε* and she appears *εις καιρον* opportunely *σοισι λογοις* for thy words.

Handmaid. *Ω πανταλαινα* oh all-wretched, *και* and *ετι μαλλον* still more *η* than *λεγω* I say, *δεσποινα* mistress, *ολωλας* thou art un-

done, *και* and *ει* art *ουκετι* *βλεπουσα* no longer beholding *φως* the light, *απαις* childless, *ανανδρος* husbandless, *απολις* homeless, *εξεφθαρμενη* utterly undone.

Hec. *Ειπας* thou hast told *ου καινον* nothing new: *ωνειδισας δε* but hast taunted *ειδοσι* those who know. *Αταρ* but *τι* why *ήκεις* art thou come *κομιζουσα* bringing *μοι* to me *τονδε νεκρον* this corpse *Πολυξενης* of Polyxena, *ής ταφος* whose burial *απηγγελη* was reported *εχειν δια χερος* to engage by hand *σπουδην* the diligence *παντων Αχαιων* of all the Greeks?

Handmaid. *Ήδε* she *οιδε* knows *ουδεν* nothing, *αλλα* but *θρηνει* is lamenting *μοι* to me *Πολυξενην* Polyxena, *ου δε άπτεται* but she does not touch *νεων πηματων* on her fresh calamities.

Hec. *Οι 'γω ταλαινα* oh wretched that I am! *μων φερεις* dost thou bring *δευρο* hither *καρα το βακχειον* the inspired head *της θεσπιφδου Κασανδρας* of the prophetic Cassandra?

Handmaid. *Λελακας* thou hast spoken of *ζωσαν* one who is alive: *ου δε στενεις* but dost not mourn *τον θανοντα τονδε* this one who is dead; *αλλα* but *αθρησον* look on *σωμα* the corpse *νεκρου* of the dead *γυμνωθεν* uncovered, *ει* if *φανειται* it shall appear *σοι* to thee *θαυμα* a marvel, *και* and *παρ' ελπιδας* beyond thy expectations?

675. *Hec.* *Οιμοι* woe's me! *βλεπω δη* I

behold indeed παιδ' εμον my son θανοντα dead Πολυδωρον Polydorus, όν whom Θρηξ ανηρ the man of Thrace εσαζε was keeping μοι for me οικοις in his house. Απωλομην I am undone δυστηνος wretched woman, ουκετ' ειμι δη I no longer live then! Ω τεκνον oh son, τεκνον son! αι αι alas! alas! καταρχομαι I begin νομον βακχειον the Bacchic strain, αρμιμαθης a late learner κακων of misfortunes εξ αλαστορων from the avengers!

Handmaid. Εγνως γαρ for dost thou know ατην the calamity παιδος of thy son, ω δυστυνε συ oh wretched thou?

Hec. Δερκομαι I see απιστα incredible, απιστα incredible things! καινα fresh, καινα fresh woes! έτερα δε κακα and other woes κυρει befall αφ' έτερων κακων from other woes [one after another]. Αμερα the day ουδεποτε με επισχησει will never overhang me αστενακτος without mourning.

Cho. Πασχομεν we are suffering, ω ταλαινα oh wretched woman, δεινα dreadful δεινα κακα dreadful woes.

Hec. Ω τεκνον oh child, τεκνον child ταλαινας matρος of a wretched mother, τινη μορφ by what fate θνησκεις dost thou die? τινη μορφ by what fate κεισαι dost thou lie [here]? προς τινος at the hand of whom ανθρωπων among men?

691. *Handmaid.* Ουκ οίδα I know not:

κυρω νιν I meet with her επ' ακταις θαλασ-
σαις on the shores of the sea.

Hec. Εκβλητον cast forth η or πεσημα the
fallen [victim] φοινιου δορος of the bloody
spear?

Handmaid. Πελαγιος κλυδων the wave of
the sea εξηνεγκε νιν threw him out ποντου
from the sea εν ψαμαθω λευρα on the smooth
sand.

Hec. Ωμοι oh me! αι αι alas! alas! εμα-
θον I [now] learn ενυπνιον the dream, οψιν
the vision εμων ομματων of my eyes; φασ-
μα μελανοπτερον the black-winged vision ου
με παρεβα has not escaped, αν which εσειδον
I saw αμφι σε about thee, ω τεκνον oh child,
ουκετι οντα no longer being εν φαιι in the
light Διος of Jupiter.

Cho. Τις γαρ for who εκτανε νιν slew him?
Οισθα φρασαι canst thou tell, ονειροφρον O
skilled in dreams?

Hec. Εμος my—εμος ξενος my host, Θρη-
κιος ιπποτας the horseman of Thrace, ινα
where ο γερων πατηρ his old father κρυψας
concealing εθετο νιν placed him.

Cho. Ω μοι ah me! τι what λεξεις wilt
thou say? ως that κτανων having slain him
εχοι he might have χρυσον the gold?

Hec. Αρρητα things unspeakable, ανωνο-
μαστα not to be named, θαυματων περα be-
yond marvel, ου τε όσια and not righteous,
ουδε ανεκτα nor to be tolerated. Που where
δικα is the right ξενων of guests? Ω κατα-

ρατε oh accursed ανδρων of men, ὡς how διεμοιρασω hast thou severed χροα his skin, τεμων cutting φασγανῳ σιδαρεῳ with the steel sword μελεα the limbs τουδε παιδος of this my son, ουδε φκτισας and didst not pity him !

Cho. Ω τλημον oh wretched woman ! ὡς how δαιμων the genius ὅστις who εστιν is βαρὺς severe σοι upon thee, εθηκε σε has made thee πολυπονωτατην the most miserable βροτων of human beings. Αλλα but —εισορω γαρ for I see δεμας the form τουδε δεσποτου of this our lord Αγαμεμνονος Agamemnon : σιγωμεν let us be silent το ενθενδε from this moment, φιλαι my friends.

714. Agamemnon. Έκαβη Hecuba, τι why μελλεις dost thou delay ελθουσα coming κρυπτειν to bury ταφῳ in the tomb παιδα σην thy daughter, εφ' οίσπερ on the conditions which Ταλθυβιος Talthybius ηγγειλε μοι announced to me μηδενα that no one Αργειων of the Greeks μη θιγγανειν should [not] touch σης κορης thy daughter ? 'Ημεις μεν ουν we therefore εωμεν are leaving her alone, ουδε ψανομεν and touch her not : συ δε but thou σχολαζεις delayest, ὥστε so that εμε I θαυμαζειν am in wonder. 'Ηκω δε but I am come αποστελων σε about to send thee off : τα γαρ εκειθεν for things there εστι πεπραγμενα have been done ευ well, ει if τι aught τωνδε of those things εστι καλως is well. Εα ha ! τινα ανδρα what man Τρω-

ων of the Trojans *τονδε* [is] this [whom] ὁρῶ I see *θανοντα* dead *επι σκηναῖς* at the tents? *ου γαρ* for [that it is] not [one] *Αργειων* of the Greeks *πεπλοι* the robes *περιπτυσσοντες* which wrap *δεμας* the body *αγγελουσι μοι* announce to me.

Hec. *Δυστηνε* wretched—*λεγω γαρ* for I name *εμαυτην* myself, *λεγουσα σε* naming thee—*Ἐκαβη* Hecuba, *τι* what *δρασω* shall I do? *Ποτερα* whether *προσπεσω* shall I fall down at *γονυ* the knee *Αγαμεμνονος τουδε* of Agamemnon here, *η* or *φερω* bear *κακα* my woes *σιγη* in silence?

Agam. *Τι* why *δυρει* dost thou weep *εγκλινασα* turning *τον νωτον* thy back *προσωπω μοι* to my face, *ου δε λεγεις* but dost not tell *το πραχθεν* what has happened? *τις* who *εστιν οδε* is this?

Hec. *Αλλα* but *ει* if *ηγουμενος* deeming *με* me *δουλην* a slave *πολεμιαν τε* and an enemy, *απωσαιτο* he should thrust me away *γονατων* from his knees, *προσθειμεθα αν αλγος* we should cause ourselves additional grief.

Agam. *Ου τοι πεφυκα* I was not born indeed *μαντις* a prophet, *ωστε* so as *μη κλυων* not hearing *εξιστορησαι* to find out *οδον* the track *σων βουλευματων* of thy deliberations.

Hec. *Αρ' εκλογιζομαι γε* am I [perhaps] calculating *φρενας* the feelings *τουδε* of this man *μαλλον* rather *προς το δυσμενες* with

reference to hostility, *οντος* though he is *ουχι δυσμενους* not hostile?

Agam. *Εἰ* *τοι* if in truth *βουλει* thou wishest *με* *με* *ειδεναι* to know *μηδεν* none *τωνδε* of these things, *ήκεις* thou art come *εις* *ταυτον* to the same point; *και* *γαρ* *εγω* for I also *ουδε* neither [*wish*] *κλυειν* to hear them.

Hec. *Ουκ αν* *δυναιμην* I should not be able *τιμωρειν* to avenge *τεκνοισι* *τοις* *εμοις* my children *ατερ* *τουδε* without him. *Τι* why *στρεφω* am I turning over *ταδε* these things? *Αναγκη* it is needful *τολμαν* to be daring *και αν* both if *τυχω* I succeed *και αν* and if *μη* *τυχω* I do not succeed. *Αγαμεμνον* Agamemnon, *ικετευω* *σε* I beseech thee *τωνδε* *γουντων* by these knees *και* and *σου* *γενειου* thy beard *δεξιας* *τ'* *ευδαιμονος* and thy prosperous right hand.

Agam. *Τι* *χρημα* what boon *μαστενουςα* seeking? *μων* *θεσθαι* is it to make *αιωνα* thy existence *ελευθερον* free? *εστι* *γαρ* for it is *ραδιον* easy *σοι* for thee.

Hec. *Ου* *δητα* not so : *τιμωρουμενη* *δε* but punishing *τους* *κακους* the wicked *θελω* I am willing *δουλευσαι* to be a slave *τον* *ξυμπαντα* *αιωνα* all my life.

Agam. *Και* and *τινα* *εσ* *επαρκεσιν* *δη* to what assistance then *καλεις* dost thou summon us?

Hec. *Ουδεν* *τι* it is not any *τουτων* of those things, *ων* which *συ* thou *δοξαζεις* thinkest,

αναξ oh king. 'Ορας seest thou τονδε νεκρον this dead man ού over whom κατασταζω I let fall δακρυ the tear?'

Agam. 'Ορω I see him; ου μεντοι εχω I am not however able μαθειν to learn το μελλον the future.

Hec. Ετεκον ποτε I once gave birth to τουτον him και and εφερον bore him υπο ζωνης beneath my girdle.

Agam. Εστι δε but is ούτος he τις some one σων τεκνων of thy children, ω τλημον oh wretched woman?

Hec. Ου not [one] Πριαμιδων of the sons of Priam των θανοντων who died υπ' Ιλιω beneath Ilium.

Agam. Η γαρ ετεκες for didst thou give birth to τινα αλλον any other, η κεινους than them, γυναι lady?

Hec. Ανονητα γε uselessly at least, ως εοικεν as it seems, τουδε [did I give birth to] τονδε this ον whom εισορας thou lookest on.

Agam. Που δε but where ετυγχανεν ων did he happen to be, ηνικα when πτολις the city ωλλυτο perished?

Hec. Πατηρ his father εξεπεμψε νιν sent him out of it, ορρωδων fearing θανειν that he would die.

Agam. Ποι whither [did he send him] χωρισας separating him μονον alone τεκνων of the children των τοτε οντων that he then had?

Hec. Εἰς τὴνδε χώραν to this land οὐπὲρ where εὑρέθη he was found θανὼν dead.

Agam. Πρὸς ἀνδρα to the man, ὅς who, Πολυμῆστωρ [named] Polymestor, ἀρχεῖ is ruler τῆσδε χθονὸς of this land?

Hec. Ἐνταυθα there ἐπεμφθῆ he was sent φυλαξ keeper πικροτάτου χρυσοῦ of most baneful gold.

Agam. Πρὸς δὲ τοῦ but by whom θνήσκει does he die, καὶ and τίνος ποτμοῦ what fate τυχὼν having met with?

Hec. Τίνος πρὸς ἀλλοῦ by whom else? Θρηξ̄ ξένος his Thracian host ὤλεσε νιν slew him.

Agam. Ω τλημον oh wretched woman! ἦπου ηρασθῆ no doubt he desired λαβεῖν to take χρυσοῦ the gold?

Hec. Τοιαῦτα just so, ἐπειδὴ when ἐγνώ he learnt ξυμφορὰν the calamity Φρυγῶν of the Phrygians.

Agam. Που δὲ but where εὔρες νιν didst thou find him, ἢ or τις who ἠνεγκε brought νεκρὸν the dead body?

Hec. Ἦδε she, ἐντυχουσα having lighted upon it ἐπὶ ποντίας ἀκτῆς on the shore of the sea.

Agam. Ματευουσα seeking τοῦτον him, ἢ or πονουσα labouring at ἄλλον πόνον some other task.

Hec. Ωλιχέτο she was gone οἰσουσα to bring ἐξ ἁλὸς out of the sea Πολυξένη for Polyxena λουτρά water to wash her.

Agam. Ξενος his host, ὡς as εοικεν it seems, κτανων νιν having slain him, εκβαλλει casts him out.

Hec. Θαλασσοπλαγκτον γε tossed about upon the sea, ὡδε διατεμων having thus severed χροα his flesh.

Agam. Ω σχετλια oh wretched συ thou των αμετρητων πονων for thy boundless sufferings!

Hec. Ολωλα I am undone, και and ουδεν λοιπον there is nothing left, Αγαμεμνον Agamemnon, κακων of calamities.

Agam. Φευ, φευ, alas, alas! τις γυνη what woman εφυ has there ever been ουτω δυστυχης so unfortunate?

Hec. Ουκ εστι there is not, ει μη unless λεγοις thou name την τυχην αυτην fortune herself. Αλλα but ακουσον hear ὦν περ ουνεκα for what causes πιπτω I fall αμφι σου γινυ around thy knee. Ει μεν if indeed δοκω I seem σοι to thee παθειν to suffer ὅσια righteous things, στεργοιμι αν I would acquiesce; ει δε but if τουμπαλιν the contrary, συ do thou γενου become μοι to me τιμωρος an avenger ανδρος of the man ξενου ανοσιωτατου that most unholy host, ὅς who δεισας fearing ουτε neither τους νερθεν those beneath γης the earth, ουτε nor τους ανω those above, δεδρακεν has done εργον ανοσιωτατον a most unholy deed, πολλακις τυχων having often enjoyed κοινης τραπεζης a common table εμοι with me, [ων τε and though

he was *πρωτος* first *εμων φιλων* of my friends *εν αριθμω* in the account *ξενιας* of hospitality, *τυχων δε* and obtaining *οσων* those things of which *δει* there is need *και* and *λαβων* having received from us *προμηθιαν* every consideration], *εκτεινεν* he slew my son, *ου δε ηξιωσε* but did not deem him worthy *τυμβου* of a tomb, *ει* [even] if *εβουλετο* he wished *κτανειν* to kill him, *αλλα* but *αφηκε* cast him out *ποντιον* on the sea. *Ἡμεεις μεν ουν* we then *δουλοι τε* [are] both slaves *και ασθενεις* and weak *ισως* perhaps : *αλλα* but *οι θεοι* the gods *σθενουσιν* are strong, *και* and *ο νομος* the customary law *κρατων* which has the power *κεινων* over them ; *νομω γαρ* for [it is] by law *ηγουμεθα* that we believe in *τους θεους* the gods *και ζωμεν* and live *ωρισμενοι* having marked out for ourselves *αδικα* things unjust *και δικα* and just. *Ὅς* which law *ανελθων* coming back *εις σε* to thee *ει* if *διαφθαρησεται* it shall be destroyed, *και* and *οιτινες* those who *κτεινουσι* kill *ξενους* their inmates *η* or *τολμωσι* dare *φερειν* to plunder *ιερα* the sacred things *θεων* of the gods, *μη δωσουσι δικην* shall not pay the penalty, *ουκ εστι* there is not *ουδεν ισον* any thing just *εν ανθρωποις* among men. *Αιδεσθητι με ουν* reverence me then *θεμενος* setting *ταυτα* these things *εν αισχρω* in a base light : *οικτειρον* pity *ημας* us, *ως τε* and as *γραφευς* a painter *αποσταθεις* standing at a distance *ιδου με*

behold me *και αναθρησον* and see *οία κακα*
 what evils *εχω* I am suffering. *Ην ποτε* I
 was once *τυραννος* a queen; *αλλα νυν* but
 now *δουλη σεθεν* thy slave, *ουσα* being *ποτε*
 once *ευπαις* happy in my children, *νυν δε*
 but now *γρavs* an old woman, *απαις τε* and
 childless *άμα* at the same time, *απολις* city-
 less, *ερημος* deserted, *αθλιωτατη* most
 wretched *βροτων* of mortals. *Οιμοι* woe's
 me *ταλαινα* wretched woman, *ποι* whither
υπεξαγεις με dost thou lead me away *ποδα*
 as to my foot? *Εοικα* I seem likely *πραξειν*
ουδεν to effect nothing: *ω ταλαιν' εγω* oh
 wretched woman that I am! *Τι δητα* why
 then *θνητci* do we mortals *μοχθουμεν* labour
 at *παντα μεν τα αλλα μαθηματα* all the other
 subjects of learning, *και* and *μαστευομεν*
 search them out, *ουδεν δε τι σπουδαζομεν*
 but are not at all earnest *μαλλον* rather *δι-*
δοντες giving *μισθους* rewards, *μανθανειν* to
 learn *ες τέλος* to completion *πειθω* persua-
 sion *την μονην τυραννον* the only queen *αν-*
θρωποις among men, *ινα* that *η* it may be
 possible *ποτε* at some time *πειθειν* to per-
 suade what things *τις* a man *βουλεται* wishes,
τυγχανειν τε and to obtain them *άμα* at the
 same time? *Πως ουν* how then *ελπισαι αν τις*
 could one hope *ετι* yet *πραξειν* that he would
 fare καλως well? *Οί μεν παιδες* these chil-
 dren *τοσουτοι* so many in number *ουκετ' εισι*
 no longer exist *μοι* for me, *αυτη δε* and my-
 self *οιχομαι* am going *αιχμαλωτος* captive

ἐπ' αἰσχροῖς in a base condition, ὄρω δὲ and
 I see τοῦδε καπνὸν this smoke ὑπερβρωσκον-
 τα leaping above πόλεως my city. Καὶ μὴν
 and indeed ἴσως μὲν perhaps τοῦδε this part
 τοῦ λόγου of my speech κενὸν is vain, προ-
 βαλλεῖν to bring forward Κυπρίν Love ;
 ἀλλὰ but ὁμως yet εἰρησεται it shall be said.
 Παις ἐμὴ my daughter κοιμίζεται sleeps πρὸς
 σοισι πλευροῖσιν at thy side, ἡ φοῖβας the
 inspired one ἣν whom Φρύγες the Phrygians
 καλοῦσι call Κασανδράν Cassandra. Που
 δητὰ where then δείξεις wilt thou show τὰς
 φίλας εὐφρόνας those nights of love, ἢ or
 τίνα χάριν what return παῖς ἐμὴ shall my
 daughter ἐξεί have τῶν φιλτατῶν ἀσπασμα-
 τῶν for those loving embraces ἐν εὐνῇ in bed,
 ἐγὼ and I κεινῆς for her? Χάρις γὰρ for
 delight παννὴν μέγιστη by far the greatest γίγ-
 νεται arises βροταῖς to men ἐκ τοῦ σκοτοῦ
 from darkness τῶν τε νυκτερῶν φίλτρων and
 nightly pleasures. Ἀκουέ δὴ νῦν hear then
 now : ὅρας dost thou see τοῦδε νεκρὸν this
 dead man? Δρῶν καλῶς doing good to
 τοῦτον him, δρᾷς thou wilt do good to οὐ-
 τα one who is κηδεστὴν σίθεν connected
 with thyself. Μῦθος μοι my speech ἐτι ἐν-
 δεῆς is still wanting ἑνός of one thing. Εἰ
 [oh] if γένοιτο there were φθογγὸς a voice ἐν
 βραχίοσι μοι in my arms καὶ χερσίν and
 hands, καὶ κομαῖσιν and hair καὶ βάσει and
 the step ποδῶν of my feet, ἢ either τεχνάισι
 by the arts Δαιδαλοῦ of Dædalus ἢ or τίνος

of some one θεων of the gods, ὥς that παν-
τα all ὁμαρτη together εχοιτο might lay hold
σων γονατων of thy knees, κλαοντα weep-
ing, επισκηπτοντα urging παντοιους λογους
words of all kinds. Ω δεσποτα oh master,
ω μεγιστον φας oh thou greatest light 'Ελ-
λησι to the Greeks, πιθου be persuaded, πα-
ρασχες hold forth χειρα τιμωρον an avenging
hand τη πρεσβυτιδι to the old woman, ει
και even if εστι she is μηδεν nothing, αλλ'
ὁμως yet do so. Εσθλου γαρ ανδρος for [it
is the part] of a good man ὑπηρετειν τε both
to minister δικη to justice και and πανταχου
every where αει at all times δραν κακως to
do evil to τους κακους the evil.

Cho. Δεινον γε it is wonderful ὥς how
ἀπαντα all things συμπιτνει fall together
θνητοις for men, και and οί νομοι the laws
διωρισαν distinguish τας αναγκας cases of
necessity, τιθεντες making τους γε πολεμιο-
τατους both the most hostile men φιλους
friends, ποιουμενοι τε and making εχθρους
enemies τους πριν ευμενεις those who before
were friendly.

838. Agam. Εγω I, 'Εκαβη Hecuba, εχω
have δι' οικτου in pity σε thee και and σην
παιδα thy daughter, και and τυχας σεθεν thy
fortunes χειρα θ' ἱκεσιαν and thy suppliant
hand, και and βουλομαι wish ενεκα on be-
half θεων τε both of the gods και and του
δικαιου of justice, ανοσιον ξενον that thy un-
holy host δουναι should give σοι to thee

τηνδε δικην this satisfaction, *ει* if *πως* by any means *φανειη* γε it might appear *ωστε* so as *χειν τε καλως* both to be well *σοι* for thee *μη τε δοξαιμι* and I might not seem *στρατω* to the army *χαριν* for the sake *Κασανδρας* of Cassandra *βουλευσαι* to have planned *τονδε φονον* this death *ανακτι* against the king *Θρηκης* of Thrace. *Εστι* γαρ for there is *η* [a point] in which *ταραγμος* apprehension *εμπεπτωκε μοι* has fallen on me. *Στρατος* the army *ηγειται* deems *τον ανδρα τουτον* this man *φιλιον* friendly *τον δε καθανοντα* but him who is dead *εχθρον* an enemy: *ει δε* but if *οδε* he *φιλος εστιν* is dear *σοι* to thee, *τουτο* this *χωρις* is apart *και* and *ου κοινον* not common *στρατω* to the army. *Φροντιζε* consider *προς ταυτα* with reference to these things, *ως* since *εχεις* thou hast *με* me *θελοντα μεν* willing indeed *ξυμπονησαι σοι* to labour with thee *και* and *ταχυν* swift *προσαρκεσαι* to aid thee, *βραδυν δε* but slow *ει* if *διαβληθησομαι* I shall be reported in an evil light *Αχαιοις* so the Greeks.

Hec. *Φευ* alas! *ουκ εστι* there is not [any one] *θνητων* of mortals *οστις* who *εστιν* is *ελευθερος* free: *εστι* γαρ for he is *δουλος* slave *η* either *χρηματων* of money *η* or *τυχης* of fortune; *η* or *πληθος* the mob *πολεος* of his city *η* or *γραφαι* the writings *νομων* of laws *ειργουσι* restrain *αυτον* him *χρησθαι* so as to adopt *τροποις* modes of action *μη* not *κατα γνωμην* according to his judgment.

Επει δε but since *ταρβεις* thou fearest, *νεμεις τε* and concedest *πλεον* too much *τω οχλω* to the multitude, *εγω* I *θησω σε* will set thee *ελευθερον* free *τουδε φοβου* from this fear. *Ξυνισθι μεν γαρ* for be thou cognizant of it, *ην* if *βουλευσω* I shall devise *κακον τι* any evil *τω αποκτειναντι* to him who slew *τουδε* this [my son], *μη δε συνδρασης* but act not with me. *Ην δε* but if *φανη* there appear *θορυβος τις* any stir *η* or *επικουρια* any rescue *εξ Αχαιων* from the Greeks, *ανδρος Θρηκος πασχοντος* when the man of Thrace suffers *οια* such things as *πεισεται* he will suffer, *ειργε* check it *μη δοκων* not seeming to do so *εμην χαριν* on my account. *Τα δ' αλλα* but in other things, *θαρσει* be of good cheer; *εγω* I *θησω* will set *παντα* all things *καλως* well.

Agam. *Πως ουν* how then? *τι* what *δρασεις* wilt thou do? *ποτερα* whether *κτενεις* wilt thou kill? *φωτα βαρβαρον* the barbarian, *λαβουσα* having taken *φασγανον* the sword *χερι γραια* in thy old hand, *η* or *φαρμακοισι* with poisons *η* or *επικουρια τινη* by what aid? *Τις χειρ* what hand *ξυνεσται σοι* shall be with thee? *ποθεν* whence *κτησει* wilt thou procure *φιλους* friends.

868. *Ηec.* *Αιδε στεγαι* these tents *κεκευθασι* conceal *οχλον* a multitude *Τρφαδων* of Trojan women.

Agam. *Ειπας* dost thou mean *τας αιχμαλωτους* the captives, *αγραν* the booty *Ελληνων* of the Greeks?

Hec. Τιμωρησομαι I will take vengeance on τον εμον φονεα my murderer ξυν ταισδε with these.

Agam. Και πως and how εσται shall there be γυναιξι to women κρατος the victory αρσεων over men?

Hec. Το πληθος number δεινον is powerful, ξυν δολω τε and with cunning δυσμαχον is irresistible.

Agam. Δεινον it is powerful: μεμφομαι μεντοι I however find fault with το θηλυ γενης the female sex.

Hec. Τι δε but why? ου γυναικες did not women ειλον slay τεκνα the sons Αιγυπτοι of Αgyptus, και and εξωκισαν did they [not] depopulate Αημνον Lemnos αρδην wholly αρσεων of its men? Αλλα but γενεσθω let it be ως so; μεθες μεν dismiss τονδε λογιν this talk: πεμφον δε but conduct μοι for me τηνδε γυναικα this woman ασφαως safely δια στρατου through the army. Και συ and thou πλαθεισα drawing near Θρηκι ξενω to our Thracian host λεξον say to him, Έκαβη Hecuba ανασσα δη ποτε that was once indeed queen'Ιλιου of Ιlion καλει σε calls thee, σου χρεος thy affair ουκ ελασσον no less η than κεινης hers, και παιδας and thy sons, ως since δει it behoves και τεκνα thy children also ειδεναι to hear τους λογους the statements εξ εκεινης from her. Επισχες δε but delay, Αγαμεμνον Agamemnon, τον ταφον the burial της νεοσφαγους Πολυξενης of Ρο-

lyxena lately slain, ὥς that τῶδε these two ἀδελφῷ brother and sister, δισση μεριμνα a double [cause of] anxiety μητρὶ to their mother, κρυφθητον may be buried πλησιον near [one another] χθονι in the ground μιᾷ φλογι [when they have been burnt] in one flame.

886. *Agam.* Ταδε these things εἶσται shall be οὕτω so. Καὶ γὰρ for also, εἰ μὲν if indeed ἦν there were πλους a favourable navigation στρατῷ for the army, οὐκ ἂν εἶχον I should not have been able δουναι σοι to give thee τῇδε χάριν this gratification. Νυν δὲ but now (θεὸς γὰρ for the god οὐχ ἴησι does not send ουριους πνοας favourable winds) ἀναγκη it is needful μένειν to stop ὄρωντας looking for πλουν ἡσυχον a calm voyage. Γενοιτο δὲ but may it turn out πῶς somehow εὖ well! τοδε γὰρ for this κοινον is common πασι to all, ἐκαστῷ τε both to each man ἰδία privately καὶ and πολει to a city, τον μὲν κακον that the bad man πασχειν should suffer κακον τι something bad, τον δὲ χρηστον but the good εὐτυχειν be prosperous.

893. *Cho.* Σὺ μὲν thou indeed, ὦ πατρίς Ἰλίας oh my Ilian father-land οὐκετι λεξεί shalt no longer be reckoned πόλις a city, των ἀπορρητων of those that have never been destroyed: τοιον νεφος such a cloud Ἑλλανων of Greeks ἀμφὶ σε κρυπτει envelopes thee round, πέρσαν having destroyed thee δορι δὴ by the sword indeed, δορι by the sword. Ἀπο δὲ κεαρσαι and thou hast been

shorn of στεφαναν thy crown πυργων of towers, κατα δε κεχρωσαι and hast been defiled οικτροταταν κηλιδα with a most wretched stain αιθαλου of smoke, ταλαινα wretched that I am ! ουκετι never more εμβατευσω σε shall I tread thee. Ωλλυμαν I perished μεσονυκτιος at midnight, ημος when ύπνος ήδus sweet sleep εκ δειπνων after supper κιδναται is spread επ' οσσοις over the eyes. Καταπαυσας δε and having rested απο μολπαν from the songs και θυσιαν and sacrifices χοροποιων that invite the dance, ποσις my husband εκειτο was lying εν θαλαμοις in his chamber, (ξυστον δε and his spear επι πασσαλφ on the peg) ουκετι ορων no longer seeing ναυταν ομιλον the naval host εμβεβωτα treading Τροιαν Ιλιαδα Ilian Troy. Εγω δε but I ερρυθμιζομαν was arranging πλοκαμον my hair μιτραισιν αναδετοισι with fillets bound back, λευσσουσα looking εις αυγας ατερμονας into the endless rays χρυσεων ενοπτρων of golden mirrors, ως that πεσοιμι I might fall es ευναν επιδεμνιον to sleep upon my bed. Κελαδος δε but a noise εμολε went ανα πολιν through the city τοδε δε and this ην was κελευσμα the cry κατ' αστυ through the city Τροιας of Troy. "Ω παιδες oh ye sons Έλλανων of the Greeks, ποτε δη when indeed, ποτε when περσαντες having destroyed ταν Ιλιαδα σκοπιαν the Ilian citadel, ήξετε will ye come οικους to your homes ? Διπουσα δε and leaving λεχη φιλια my dear bed μονοπεπλος

with a single garment, ὥς as κορα Δωρις a Dorian maid, *ουκ ηνυσα* I did not succeed, ἄτλαμων wretched that I was, *προσιζουσα* taking my seat at [the shrine of] *Αρτεμιν σεμναν* revered Diana: *αγομαι δε* but I am led *επι πελαγος ἄλιον* over the waters of the sea, *ιδουσα* having seen *τον εμον ακοιταν* my husband *θανοντα* dead: *αποσκοπουσα τε* and looking back upon *πολιν* my city, *επει* when *ναυς* the vessel *εκινησε* moved *ποδα νοστιμον* its returning progress, *και* and *ωρισε με* separated me *απο γας Ιλιαδος* from the land of Ilion, *ταλαινα* I wretched *απειπον* fainted *αλγει* with grief; *διδουσα* consigning *καταρα* to execration *Ἐλεναν* Helen *ταν κασιν* the sister *τοιιν Διοσκουροιιν* of the two Dioscuri, *Ιδαιον τε βουταν* and the Idæan herdsman *αινοπαριν* the baneful Paris, *επει* since *γαμος* his marriage *ου γαμος* not a marriage, *αλλα* but *οιζυς τις* some calamity *αλαστορος* of the Fury, *απωλεσε με* hath destroyed me *εκ γας πατρως* out of my father-land *εξωκισεν τε* and displaced me *οικων* from my home—*άν* [Helen] whom *μητε* neither *πελαγος ἄλιον* may the wave of the sea *απαγαγοι* lead back *παλιν* again, *μηθ' ἴκοιτο* nor may she ever come *ες οικον πατρων* to her father's house!

939. *Polymestor*. Ω *φιλτατε* oh dearest *ανδρων* of men, *φιλτατη δε συ* and thou dearest woman, *Ἐκαβη* Hecuba, *δακρυω* I shed tears *εισωρων* looking on *σε* thee, *πολιν*

τε σην and thy city, την τε εκγονον σεθεν and thy daughter αρτιως θανουσαν lately dead. Φευ alas! ουκ εστιν there is not ουδεν any thing πιστον that may be trusted to, ουτε neither ευδοξια glory, ουτε αυ nor again πρασσοντα that one who is faring καλως well μη πραξειν will not fare κακως ill. Θεοι δε but the gods φυρουσι mix αυτα those things παλιν τε both backwards και προσω and forwards, εντιθεντες causing ταραγμον confusion, ως that σεβωμεν we may worship αυτους them αγνωσια in ignorance. Αλλα but τι what δει is there need θρηνειν to lament ταυτα μεν these things προκοπτοντα ουδεν making no progress εις προσθεν in advance κακων of one's troubles? Ει δε but if συ thou μεμφει τι findest any fault της εμης απουσιας at my absence, σχες refrain; τυγχανω γαρ for I happen απων to be absent εν μεσοις οροις amid the territories Θρηκης of Thrace, οτε when ηλθες thou camest δευρο hither: επει δε but when αφικομην I arrived, ηδε δμωις σεθεν this thy handmaid συμπιτνει εις ταυτον comes to the same spot μοι with me ηδη αιροντι as I was already lifting ποδα my foot εξω δωματων out of my house, λεγουσα telling me μυθους messages ων κλυων hearing which αφικομην I am come.

Hec. Αισχυνομαι I am ashamed προσβλεπειν σε to look thee εναντιον in the face, Πολυμηστορ Polymestor, κειμενη lying εν τοις οισδε κακοις in such evils. 'Οτω γαρ for by

whomsoever *ωφθην* I was seen *ευτυχουσα* prosperous, *αιδως* shame *εχει με* overpowers me, *τυγχανουσα* happening to be *εν τῷδε ποτμῳ* in this fate, *ινα* where *νυν ειμι* I now am, *και* and *ουκ αν δυναιμην* I could not *προσβλεπειν σε* look on thee *ορθαις κοραις* with unflinching eyes. *Αλλα* but *μη ἡγηση* do not deem *αυτο* it *δυσνοιαν σεθεν* ill-will to thee, *Πολυμηστορ* Polymestor; *αιτιον δε τι* but some cause *αλλως* otherwise *και νομος* and the law *γυναικας* that women *μη βλεπειν* should not look *εναντιον ανδρων* in the face of men.

960. *Polym.* *Και* and *θαυμα γε ουδεν* there is no wonder: *αλλα* but *τις χρεια* what need *εμου* of me *σε* [influences] thee? *τι χρημα* on what business *επεμψω* hast thou sent for *εμον ποδα* my step *εκ δομων* out of the house?

Hec. *Βουλομαι δη* I wish indeed *ειπειν* to speak of *ιδιον τι εμαυτης* a private matter of my own *προς σε* to thee *και* and *παιδας σους* thy children: *κελευσον δε* but bid *μοι* for me *οπαonas* thy attendants *αποστηναι* to stand aloof *τωνδε δομων* from these dwellings.

Poly. *Χωριτε* go: *ἡδε γαρ ερημια* for this solitude *εν ασφαλει* is in safety. *Συ γαρ* for thou *ει art φιλη* friendly, *στρατευμα δε τοδε* and this army *Αχαιων* of the Greeks *προσφιλες* is friendly *μοι* to me. *Αλλα* but *χρη σε* it behoves thee *σημαινειν* to signify *τι* in what *χρη* it behoves *τον ευ πρασσοντα* him

who is doing well *επαρκειν* to assist *φίλοις* his friends *μη πρασσουν* *εν* who are not doing well : *ὥς* since *εγω* I *ἑτοιμος εἰμι* am ready.

Hec. *Πρωτον μεν* in the first place *ειπε* tell me of *παιδα* my son *Πολυδωρον* Polydorus, *ὃν* whom *εχεις* thou hast *εν δομοις* in thy house *εξ εμης χερος* from my hand *εκ τε πατρος* and from his father's, *ει* whether *ζη* he lives ; *τα δε αλλα* but other things *ερησομαι σε* I will ask thee *δευτερον* in the second place.

Pol. *Μαλιστα* by all means, *το μεν εκεινου μερος* as far as his share goes *ευτυχεις* thou art prosperous.

Hec. *Ω φιλτατε* oh dearest friend, *ὥς* how *λεγεις* thou speakest *εν* well *και* and *αξιως σεθεν* worthily of thee !

Pol. *Τι δητα* what then *βουλει* dost thou wish *μαθειν* to learn *δευτερον* secondly *εμου* from me ?

Hec. *Ει* whether *μεμνηται τι* he has any recollection *τησδε μου* of me here *της τεκουσης* his mother.

Pol. *Και* [yes,] and *εζητει* he sought *μολειν* to come *δευρο γε* hither at least *κρυφιος* in secret *ὥς σε* to thee.

Hec. *Χρυσος δε* but is the gold *σως* safe, *ὃν* which *εχων* having *ηλθεν* he came *εκ Τροιας* from Troy ?

Pol. *Σως* it is safe, *φρουρουμενος* guarded *εν δομοις γε τοις εμοις* in my house,

Hec. Σωσον νυν keep then αυτον it μηδ' ερα and be not desirous των πλησιον of the goods of thy neighbours.

Pol. 'Ηκιστα by no means ; οναιμην may I enjoy του παροντος that which I have, ω γυναι oh lady !

Hec. Οισθ' ουν knowest thou then ό what θελω I wish λεξαι to say σοι τε both to thee και and παισι to thy children ?

Pol. Ουκ οίδα I know not : σημανεις thou wilt intimate τουτο this τω σφ λογω by thy speech.

Hec. Εστω may it (?) be φιληθεις loved ως as συ thou νυν φιλει art now loved εμοι by me !

Pol. Τι what χρημα is the business ό which χρεων it is fit και εμε that both I και τεκνα and my children ειδεναι should know ?

Hec. Παλαιαι κατωρυχες ancient burials χρυσου of gold Πριαμιδων of the sons of Priam.

Pol. Ταυτα εστιν are these the things ά which βουλει thou wishest σημηναι to signify παιδι σεθεν to thy son ?

Hec. Μαλιστα by all means, δια σου γε through thee at least : ει γαρ for thou art ευσεβης ανηρ a righteous man.

Pol. Τι δητα δει what need then παρουσιας of the presence τωνδε τεκνων of these children ?

Hec. Αμεινον it is better, ην if συ thou

καταθαινης die, τουσδε that these ειδεναι should know.

Pol. Ελεξας thou hast spoken καλως well τηδε in this way, και and σοφωτερον it is wiser.

Hec. Οισθα ουν knowest thou then ινα where στεγαι is the temple Αθανας Ιλιας of the Ilian Minerva?

Pol. Εστιν is ο χρυσος the gold ενταυθα there? τι δε but what σημειον is the sign?

Hec. Μελαινα πετρα a black rock υπερελ-
λουσα rising up ανω γης above the ground.

Pol. Βουλει ουν dost thou wish then φραζειν to tell εμοι to me τι anything επι further των εκει of things there?

Hec. Θελω I wish σε thee σωσαι to pre-
serve χρηματα things οίς with which ξυνεξ-
ηλθον I have come out.

Pol. Που δητα where then? η εχεις hast thou them, κρυψασα having concealed them εντος πεπλων within thy robes?

Hec. Σωζεται they are kept ταισδε στεγ-
αισι within these roofs εν οχλω in a heap σκυλων of spoils.

1001. Που δε but where? Αιδε these περιπτυχαι are the enclosures Αχαιων of the Greeks, ναυλοχοι where their ships lie.

Hec. Στεγαι the roofs γυναικων αιχμαλω-
τιδων of the captive women ιδιαι are apart.

Pol. Τα δε ενδον but are things within πιστα to be relied on, και and ερημια is there absence αρσενων of men?

Hec. Ουδεις no one *Αχαιων* of the Greeks ενδον is within, αλλα but ημεις μοναι we alone. Αλλα but ερπε enter es οικους into the house: και γαρ for also *Αργειοι* the Argives ποθουσι desire λυσαι to loose ποδα the foot νεων of their ships οικαδε homewards εκ Τροιας from Troy: ως that, πραξας having done παντα all things, ων of which δεi σε thou has need, στειχης thou mayst go παλιν back again ξυν παισι with thy children, ούπερ where ωκισας thou hast placed τον εμον γονον my son.

Cho. Ουπω δεδωκας thou hast not yet rendered, αλλα but, ισως perchance, δωσεις thou wilt render δικην satisfaction: ως as τις some one πεσων having fallen λεχριος sidelong es αντλον into a gulf αλιμενον without a harbour, εκπεση thou shalt fall φιλας καρδιας from thy existence, αμερσας paying as a penalty βιον thy life; ού γαρ for where το υπεγγυον responsibility δικα to [human] justice και and θεοισι to the gods ξυμπιτνει combine, ολεθριον it is a dreadful, ολεθριον κακον dreadful evil. Ελπις the hope τηςδε οδου of this journey ψευσει σε shall deceive thee, η which επηγαγε σε led thee θανασιμον προς Αϊδαν to deadly Hades, ω ταλας oh wretched man: λειψεις δε but thou shalt quit βιον life απολεμω χειρι by an unwarlike hand.

1035. *Pol.* Ωμοι woe's me, ταλας I

wretched τυφλουμαι am blinded φεγγος as to the light ομμάτων of my eyes.

Semichorus. Ηκουσατε heard ye οἰμωγην the cry ανδρος Θρηκος of the man of Thrace, φιλοι my friends?

Pol. Ωμοι ah me μαλ' αυθις again indeed, τεκνα my sons, δυστηνου σφαγης for our wretched slaughter!

Semichorus. Φιλοι friends, καινα κακα fresh evils πεπρακται have been done εσω δομων within the house.

Pol. Αλλα but ου τι μη φυγητε you shall not escape me λαιψηρω ποδι with nimble foot; βαλλων γαρ for striking αναρρηξω I will burst open μυχους the recesses τωνδε οικων of these dwellings.

Semichorus. Ιδου lo, βελος the dart ορμαται is issuing forth βαρειας χειρος from his heavy hand. Βουλεσθε are ye willing επεισπεσωμεν that we fall on, ως since ακμη the crisis καλει calls us παρειναι to be present συμμαχους as aiders Έκαβη to Hecuba Τρωσιν τε and the Trojan women.

Hec. Αρασσε strike, φειδον μηδεν spare not at all, εκβαλλων breaking down πυλας the gates; ου γαρ ποτε for never ενθησεις shalt thou place [back] ομμα λαμπρον the bright eye κοραις in its pupils; ουκ οφει thou shalt not see [again] παιδας thy children ζωντας alive, ους whom εγω I εκτεινα have slain.

Semichorus. Η γαρ καθειλες for hast thou

really subdued Θρηκα the Thracian, και κρα-
 τεις and art thou victor ξενον over thy host,
 δεσποινα oh queen, και and δεδρακας hast
 thou done οία περ such things as λεγεις thou
 sayest?

Hec. Οψει νιν thou shalt see him αυτικα
 immediately, οντα being τυφλον blind, παρος
 δωματων in front of the house, στειχοντα
 going τυφλω παραφορῳ ποδι with blind un-
 steady step, σωματα τε and the bodies παι-
 δων δισσων of his two children, ούς whom
 εγω I ξυν ταις αρισταις Τρῳασι with the
 brave Trojan women εκτεινα slew, δεδωκε δε
 and he has rendered δικην satisfaction μοι to
 me: χωρει δε ὁδε but here he is coming, ὡς
 ὄρας as thou seest, ἐκ δομων out of the house.
Αλλα but απειμι I will depart εκποδων out
 of the way, και αποστησομαι and will with-
 draw Θρηκι δυσμαχωτατω from the desperate
 Thracian, ζεοντι boiling θυμῳ with rage.

1039. *Pol.* Ωμοι εγω oh woe's me! πα
 which way βω must I go? πα where στω
 stand? πα where κελσω put in [to harbour],
 τιθεμενος placing βασιν the step θηρος ορεσ-
 τερου τετραποδης of a four-footed mountain
 beast επι χειρα upon my hand, πατ' ιχνος
 track by track? ποιαν which way, η ταυταν
 either this η τανδε or that, εξαλλαξω shall I
 prefer in exchange, χρηζων wishing μαρψαι
 to seize τας ανδροφονους Ιλιαδας the homi-
 cidal Ilian women, αί who διωλεσαν με
 have destroyed me? Ταλαιναι wretched,

ταλαιναι κοραι wretched maids Φρυγων of
 the Phrygians! ω καταρατοι oh accursed,
 ποι to what part και also μυχων of the inner
 parts πτωσσουνσι με do they skulk from me
 φυγα in flight? Ειθε oh that ακεσαιο thou
 wouldst heal, ακεσαιο heal μοι for me, αίμα-
 τοέν τυφλον βλεφαρον the bloody and blind
 lid ομματος of my eyes, 'Αλιε Sun απαλλα-
 ξας restoring to them φας the light. Α α
 aha! σιγα silence! αισθανομαι I hear κρυπ-
 ταν βασιν the secret step τανδε γυναικων of
 these women. Πα where, επαξας advancing
 ποδα my foot, εμπλησθω can I take my
 fill σαρκων of their flesh οστων τε and
 bones, τιθεμενος αγραν making capture αγ-
 ριων θηριων of those wild beasts, αρνυμενος
 getting λωβαν the mutilation of them αντι-
 ποινα as retribution for εμας λυμας my
 wrong? Ιω oho, ταλας wretched man, ποι
 whither, πα where φερομαι am I borne,
 λιπων having left τεκνα my children ερημα
 abandoned Βακχαις for these Bacchanals
 Αΐδου of Hades διαμοιρασαι to tear in pieces,
 δαιτα ανημερον a rude feast σφακταν
 slaughtered φοινιαν τε and bloody κυσι for
 dogs, ορειαν τε εκβολαν and cast out on [the
 mountains? Πα where στω must I stand?
 πα where καμψω turn? πα where βω go?
 ὅπως as ναυς a ship στελλων lowering λιν-
 οκροκον φαρος her linen sail ποντιοις πεισ-
 μασιν on her sea ropes, συθεις rushing φυλαξ
 as guard τεκνων εμων of my children επι

τανδε ολεθριον κοιταν to this their fatal bed.

1068. *Cho.* Ω τλημον oh wretched man, ὡς how δυσφορα κακα intolerable evils ειργασται have been done σοι by thee! Δαιμων δε but the deity, ὅστις whosoever εστιν is βαρυς severe σοι upon thee, εδωκεν hath given τα επιτιμια the retribution δεινα severe δρασαντι to thee having done δεινα dreadful things.

Pol. Αι αι aha! ω oh! γενος thou race Θρηκης of Thrace, λογχοφορον bearing the lance, ευοπλον well armed, ευιππον well horsed, κατοχον devoted Αρει to Mars. Ιω οho, Αχαιοι ye Achæans! ιω οho, Ατρειδαι ye Atridæ! αὔτω I hear βοαν a cry, βοαν a cry, βοαν a cry. Ίτε go, ιτε go, μολετε come, προς θεων by the gods! Κλυει τις does any one hear? η or ουδεις will no one αρκεσει aid me? τι why μελλετε do ye delay? Γυναικες the women ωλεσαν με have destroyed me, γυναικες αιχμαλωτιδες the captive women. Πεπονθαμεν we have suffered δεινα dreadful, δεινα dreadful things. Ω μοι ah me, εμας λωβας for my mutilation! ποι whither τραπωμαι should I turn? ποι whither πορευθω should I go? αμπταμενος flying through αιθερα ουρανιον the air of heaven εις μελαθρον ὑψιπετες to the lofty mansion ενθα where Ωριων Orion η or Σειριος Sirius αφιησι sends forth φλογεας αυγας fiery rays οσσων from his eyes? η or αιξα

shall I rush, *ταλας* wretched man, *ες τον μελανοχρωτα πορθμον* to the gloomy ferry *Αἴδα* of Hades?

Cho. *Συγγνωστα* it is pardonable, *όταν* when *τις παθῇ* one suffers *κακα* evils *κρεισσουνα* greater *η φερειν* than one can bear, *εξαπαλλαξαι* to get rid *ταλαινης ζοης* of wretched life.

Agam. *Ηλθον* I am come, *ακουσας* having heard *κραυγης* a cry; *Ηχω* γαρ for Echo, *παις* daughter *ορειας πετρας* of the mountain rock, *λελακε* spoke *ουκ ἡσυχος* not quietly, *διδουσα* sending forth *θορυβον* a noise *ανα στρατον* through the army: *ει δε* but if *μη ησμεν* we did not know *πυργους* that the towers *Φρυγων* of the Phrygians *πεσοντας* had fallen *δορι* beneath the spear *Ἑλληνων* of the Greeks, *όδε κτυπος* this noise *παρεσχεν αν* would have caused *φοβος* fear *ου μετριως* in no moderate degree.

Pol. *Ω φιλτατε* oh dearest man, *Αγαμεμνον* Agamemnon, *ησθομην* γαρ for I was delighted *ακουσας* hearing *φωνης σεθεν* thy voice: *εισορας* dost thou see *ά* what things *πασχομεν* we are suffering?

1098. *Agam.* *Εα* aha! *ω δυστηνε Πολυμηστορ* oh wretched Polymestor, *τις* who *απωλεσε σε* has destroyed thee? *τις* who *εθηκεν* has made *ομμα* thy eye *τυφλον* blind, *αίμαξας* having made bloody *κορας* thy pupils, *εκτεινεν τε* and slain *τουσδε παιδας* these, thy children? *Η* in truth *ειχεν* he

entertained *μεγαν χολον* great wrath *σοε* against thee *και τεκνοισιν* and thy children, *οστις αρα* whosoever in truth *ην* he was.

Pol. Ἐκαβη *Hecuba* *συν γαναιξιν αιχμαλωτισι* with the captive women *απωλεσε με* destroyed me—*οικ απωλεσε* not destroyed, *αλλα μειζονως* but worse.

Agam. *Τι* what *φης* dost thou say? *συ ειργασαι* didst thou do *τοδε τουρλον* this deed, *ως* as *λεγει* he says? Ἐκαβη *Hecuba*, *συ ετλης* hast thou ventured on *τηνδε τολμαν αμηχανον* this daring act?

Pol. Ω *μοι* oh me! *τι* what *λεξω* shall I say? *η γαρ εστι* for is she in truth *εγγυς που* any where near? *Σημνηον* tell me: *ειπε* say *που* where *εστι* she is, *ινα* that, *αρπασας* having seized her *χεροι* in my hands, *διασπασωμαι* I may tear her asunder, *και* and *καθαιμαξω* make bloody *χροα* her body?

Agam. Ούτος ho thou, *τι* what *πασχεις* art thou suffering?

Pol. Δισσομαι σε I entreat thee *προς θεων* by the gods, *μεθες με* suffer me *εφειναι τηδε* to lay on her *μαργωσαν χερα* my mad hand.

Agam. *Ισχε* hold; *εκβαλων δε* and casting out *το βαρβαρον* barbarity *καρδιας* from thy heart, *λεγε* speak; *ως* that, *ακουσας* having heard *σου τε* both thee *και τησδε* and her *εν μερει* in turn, *κρινω* I may judge *δικαιως* justly, *ανθ' οτου* for what *πασχεις* thou sufferest *ταδε* these things.

Pol. Λεγοιμ' αν I will tell. *Ην* there was Πολυδωρως τις one Polydore νεωτατος youngest Πριαμιδων of the sons of Priam, παις son Έκαβης of Hecuba, ον whom πατηρ Πριαμος his father Priam διδωσι gives εμοι to me εκ Τροιας from Troy τρεφειν to bring up εν δομοις in my house, υποπτος δη ων being suspicious it seems Τρωϊκης αλωσης of the capture of Troy. Τουτον him κατεκτεινα I slew, ανθ' οτου δε but for what εκτεινα νιν I slew him, ακουσον hear, ως ευ how well και and σοφη προμηθεια with [what] wise forethought. Εδεισα I feared μη lest ο παις the son λειφθεις being left πολιμιος an enemy σοι to thee αθρειση might assemble Τροιαν Troy και ξυγκικιση colonize it παλιν again; Αχαιι δε and lest the Greeks γνυντες having found out τινα that some one Πριαμιδων of the sons of Priam ζωντα was alive, αιροιεν might raise στολιν an expedition αυθις again ες αιαν into the land Φρυγων of the Phrygians, και επειτα and then λεηλατουντες plundering τριβοιεν might waste ταδε πεδια these plains Θρηκης of Thrace: ειη δε and there might be και ον the evil γειτοσι for the neighbours Τρωων of the Trojans, εν ωπερ in which, αναξ oh king, νυν εκαμνομεν we have now been labouring. Έκαβη δε but Hecuba γνουσα having learnt θανασιμνυ μορον the deadly fate παιδος of her son, ηγγιγε με led me hither τοιωδε λογω by a statement of this

sort, ὥς as if φρασουσα about to tell me of
 θηκας deposits χρυσου of gold Πριαμιδῶν
 of the sons of Priam κεκρυμμενας hidden εν
 Ιλιῳ in Ilion: εισηγαγέ με and she
 brought me μονον alone συν τεκνοισι with
 my children δομους to these houses, ἵνα that
 μη τις αλλος no other person ειδειη might
 know ταδε these things. Ἴζω δε but I sit
 καμψας having bent γονυ my knee εν μεσῳ
 in the midst κλινης of the tent: πολλαι δε
 κοραι and many damsels Τρωων of the Tro-
 jans εθακουν sat αἱ μεν some εξ αριστερας
 χειρος on the left hand, αἱ δε and others εν-
 θεν on the other side, ὥς δη as indeed παρα
 φιλῳ beside a friend, εχουσai having κερκιδα
 the shuttle [for cloth] Ηδωνης χερος of Edo-
 nian manufacture; ηνου τε and they praised
 τουσδε πεπλους these robes λευσσουσαι
 looking at them ὑπ' αυγας beneath the
 light: αλλαι δε but others θεωμεναι exam-
 ining καμακα Θρηκιαν my Thracian spear,
 εθηκαν με made me γυμνον deprived διπτυ-
 χου στολισματος of my double apparatus.
 Ὅσαι δε but as many as ησαν were τοκαδες
 mothers, εκπαιγλουμεναι admiring τεκνα my
 children επαλλον danced them εν χεροιν in
 their hands, ὥς that γενοιτο they might be
 προσω at a distance πατρος from their father,
 αμειβουσαι changing them διαδοχαις by al-
 ternations χεροιν of hands. Και ειτα and
 then, πως how δοκεις thinkcst thou? εκ γα-
 ρηνων προσφθεγματω from gentle saluta-

tions *ευθὺς* immediately *λαβουσαι* having taken *φασγανα* swords *ποθεν* from some place or other *εκ πεπλων* out of their robes *κεντουσι* they stab *παιδας* my children; *αἱ δὲ* but they, *δικην* in the manner *πολεμιων* of enemies *ξυαρπασασαι* seizing me *ειχον* held *τας εμας χερας* my hands *και* and *κωλα* my limbs; *χρηζων* δὲ but wishing *αρκεσαι* to aid *παισιν εμοις* my children, *ει μεν* if on the one hand *εξανισταιην* I raised up *προσωπον* *εμον* my face, *κατειχον* they held me down *κομης* by the hair: *ει δὲ* but if *κινοιην* I moved *χερας* my hands, *ταλας* I wretched man *ουδεν ηνυτον* did no good *πληθει* through the multitude *γυναικων* of the women. *Το λοισθιον* δὲ but last of all, *πημα* woe *πλεον* *πηματος* worse than woe, *εξειργασαντο* they wrought *δεινα* dreadful deeds: *λαβουσαι* γὰρ for taking *πορπας* their buckles *κεντουσι* they stab, *αἵμασσουσιν* and gore *τας ταλαιπωρους κορας* the wretched pupils *εμων ομματος* of my eyes: *ειτα* then *εβησαν* they went *φυγαδες* fleeing *ανα στεγας* through the chambers, *εγω δὲ* and I *εκ πηδησας* having leapt out, *ὡς* as *θηρ* a wild beast, *διωκω* pursue *τας μαιφονους κυνας* the blood-stained bitches, *ερευνων* searching *ἀπαντα τοιχον* every wall, *ὡς* as *κυνηγετης* a hunter, *βαλλων* smiting, *αρασσω* breaking. *Τοιαδε* such things *πεπονθα* have I suffered *σπενδων* forwarding *την σην χαριν* thy interest, *κτανων τε* and having slain *σον πολε-*

μιον thy enemy, *Αγαμεμνον* Agamemnon. Ὡς δὲ but that *μη* τεινω I may not protract μακροὺς λόγους a long story, εἰ if τις any one τῶν πρὶν of former men εἰρηκεν κακῶς has spoken ill of γυναῖκας women, ἢ or τις [if] any one νῦν now λέγει speaks ill of them, ἢ or μέλλει is about λέγειν to speak ill of them παλιν hereafter, ἐγὼ I φράσω will speak ἅπαντα ταῦτα all these things συντεμῶν summing them up together: οὔτε γὰρ ποῖτος for neither sea οὔτε γῆ nor land τρέφει nurtures τοιοῦδε γένος such a race: ὁ δὲ ξυντυχῶν but he who associates with them αἰ at any time ἐπιστάται knows it.

Cho. Μηδὲν θρασυνοῦ be not insolent μηδὲ nor τοῖς σαυτοῦ κακοῖς through thy own misfortunes μεμψή blame παντὸς θήλυ γένος all the female race συνθεῖς putting them together ὥδε in this way. Πολλὰ γὰρ for many ἡμῶν of us, αἱ μὲν some εἰσιν are ἐπιφθονοὶ objects of envy, αἱ δὲ and others of us πεφυκαμέναι are born εἰς ἀριθμὸν into the number κακῶν of the bad.

1169. *Ηec.* *Αγαμεμνον* Agamemnon, οὐκ ἐχρην ποτὲ it never were right ἀνθρωποῖσιν among men τὴν γλῶσσαν that the tongue ἰσχυεῖν should prevail πλεον more τῶν πραγμάτων than deeds. Ἀλλὰ but εἴτε both if ἐδρασαν [a man] has done χρηστὰ good deeds, εἴδει it were right λέγειν to speak χρηστὰ things good, εἴτε αὖ and if again πονηρὰ things evil, τοὺς λόγους that his words εἶναι

should be *σαθρους* corrupt, *και* and *μη* *δυνασθαι* that he should not be able *ποτε* ever *ευ* *λεγειν* to speak well of *τα* *αδικα* unjust deeds. *Σοφοι* *μεν* *ουν* wise indeed *εισιν* are *οι* *ηκριβωκοτες* those who have defined *ταδε* these things, *αλλα* but *ου* *δυναιντ'* *αν* they could not *ειναι* be *σοφοι* wise *δια* *τελους* until the end, *απωλουντο* *δε* but have perished *κακως* badly : *ου* *τις* no one *εξηλυξε* *πω* has ever yet escaped. *Και* *μοι* and to me *το* *μεν* *σον* that which concerns thee *εχει* *ωδε* stands thus *φροιμοις* in prelude ; *ειμι* *δε* but I will proceed *προς* *τονδε* to him *και* and *αμειψομαι* will reply to him *λογοις* in words. 'Ος [thee] who *φης* sayest *κτανειν* that thou didst kill *παιδα* *εμον* my son, *απαλλασσων* getting rid of *πονον* *διπλουν* double trouble *Αχαιων* of the Greeks *εκατι* *τε* and for the sake *Αγαμεμνονος* of Agamemnon. *Αλλα* but, *ω* *κακιστε* oh basest of men, *πρωτον* first *το* *βαρβαρον* *γενος* the barbarian race *ουποτε* never *γενοιτο* *αν* would become *φιλον* friendly 'Ελλησι to the Greeks, *ουτ'* *αν* *δυναίτο* nor could. *Τινα* *δε* *χαριν* but what interest *και* also *σπευδων* promoting *ησθα* wast thou *προθυμος* so zealous? *ποτερα* whether was it *κηδευσων* about to join to thee in alliance *τινα* any one, *η* or *ων* being *ξυγγενης* a kinsman, *η* or *τινα* *αιτιαν* what plea *εχων* having? *Η* or *εμελλον* were they about *τεμειν* to cut *βλαστηματα* the products *σης* *γης* of thy land *πλευσαντες* sailing hither *αυθις*

again? *τινα* whom *δοκεις* dost thou think *πεισειν* that thou wilt persuade *ταδε* these things? 'Ο *χρυσος* the gold, *ει* if *βουλοιο* thou art willing *λεγειν* to speak *τα αληθη* the truth, *και* and *κερδη τα σα* thy gains *εκτεινε* slew *τιν εμον παιδα* my son. *Επει διδaxon* for tell me *τουτο* this: *πως* how [was it that] *οτε* when *Τροια* Troy *ητυχει* was prosperous, *πυργος δε* and the wall *ετι* still *ειχεν* held *πολιν* the city *περιξ* around, *Πριαμος τε* and Priam *εζη* was alive, *δορυ τε* and the spear *Εκτορος* of Hector *ηνθει* was flourishing—*τι δ* but why, *ειπερ* if *εβουληθης* thou didst wish *θειςθαι χαριν* to do a favour *τωδε* to him [Agamemnon] *τρεφων* when thou wast maintaining *τον παιδα* the child *και εχων* and when thou hadst him *εν δομοις* in thy house, *ου τοτε εκτεινας* didst thou not then slay him *η* or *ηλθες* [why didst thou not] come *αγων* leading him *ζωντα* alive *Αργειοις* to the Argives? *Αλλα* but *ηνικα* when *ημεις* we *ημεν* were *ουκετι* no longer *εν φαι* in life, *αστυ δε* and the town *εσημαινε* signified *καπνω* by smoke *υπο πολεμιων* [that it was occupied] by enemies *κατεκτας* thou didst slay *ξενον* thy host *μολοντα* who had come *σην εφ' εστιαν* to thy hearth. *Προς τοιςδε* in addition to these things *νυν* now *ακουσον* hear *ως* how *φανει* thou wilt appear *κακος* base. *Χρην* it was right, *σε* that thou, *ειπερ* if indeed *ησθα* thou wast *φιλος* a friend *τοις Αχαιοισι* to the Greeks,

φεροντα bringing τον χρυσον the gold ὃν
 which φης thou sayest εχειν that thou hast
 ου σου not as thine αλλα τουδε as his, δουναι
 to give it πενομενοις τε to those who were
 needy και and απεξενωμενοις who had been
 estranged πολυν χρονον a long time πατρωας
 γης from their father's land : συ δε but thou
 ουδε νυν πω not even yet now τολμας darest
 απαλλαξαι to part with it σης χερος from
 thy hand, καρτερεις δε but persistest εχων
 having it ετι still εν δομοις in thy house.
 Και μην and yet τρεφων μεν maintaining τον
 εμον παιδα my child ὡς as εχρην σε it be-
 hoved thee τρεφειν to maintain him, σωσας
 τε and preserving him ειχες αν thou wouldest
 have had καλον κλεος a fair reputation. Οί
 γαρ αγαθοι for the good σαφεστατοι φιλοι
 are the surest friends εν τοις κακοις in mis-
 fortunes ; τα χρηστα δε but prosperous cir-
 cumstances ἐκαστα each αυτα in themselves
 εχει have φιλους friends. Ει δε but if εσ-
 πανιζες thou hadst been in want χρηματων
 of money, ὁ δε and he ητυχει were pros-
 perous, ὁ εμος παις my son ὑπηρχ' αν would
 have been σοι to thee μεγας θησαυρος a great
 treasure : νυν δε but now ουτε neither εχεις
 hast thou εκεινον ανδρα that man φιλον as a
 friend σαυτω to thyself ονησις τε and the
 benefit χρυσου of the gold οιχεται is gone,
 παιδες τε σοι and thy children, αυτος τε and
 thou thyself πρασσεις farest ὡδε thus. Εγω
 δε but I λεγω say σοι to thee, Αγαμεμνον

Agamemnon, *ει* if *αρκεσεις* thou shalt aid *τωδε* him, *φανει* thou wilt appear *κακος* base : *εν γαρ δραςεις* for thou wilt do good to *ξενον* a host *ουτ' ευσεβη* who is neither righteous, *ουτ πιστον* nor trusty *οις* to those to whom *εχρην* it behoved him, *ουχ οσιον* not holy, *ου δικαιον* nor just : *φησομεν δε* but we shall say *σε* that thou *αυτον* thyself *χαιρειν* takest pleasure *τοις κακοις* in the wicked, *οντα* being *τοιουτον* such—*ου δε λοιδορω* but I revile not *δεσποτας* my lords.

1220. *Φευ φευ* alas, alas ! *ως* how *τα χρηστα πραγματα* doing well *αιε* always *ενδιδωσι* furnishes *βροτοισι* to men *αφορμας* starting-points *χρηστων λογων* of speaking well !

Agam. *Τα μεν αλλοτρια κακα* the ills of others *αχθεινα* are troublesome *μοι* for me *κρινειν* to decide ; *ομως δε* but yet *αναγκη* there is necessity ; *και γαρ φερει* for it also brings *αισχυνην* shame *λαβοντα* that having taken *τοδε πραγμα* this affair *ες χερας* into my hands *απωσασθαι* I should reject it. *Εμοι δε* but to me, *ινα* that *ειδης* thou mayst know, *δοκεις* thou seemest *αποκτειναι* to have slain *ξενον ανδρα* the man who was thy inmate *ουτε* neither *εμην χαριν* for my sake *ουτε ουν* nor indeed *Αχαιων* [for the sake] of the Greeks, *αλλα* but *ως* that *εχης* thou mayst keep *τον χρυσον* the gold *εν δομοισι σοις* in thy house : *λεγεις δε* but thou art speaking *προσφορα* things convenient *σαντω*

to thyself, *ων* being *εν κακοισιν* in misfortune. *Ταχα ουν* perhaps then *ράδιον* it is a light thing *παρ' υμιν* among you *ξενοκτονειν* to slay one's guests: *ημιν δε γε* but to us at least *τοισιν Ελλησι* the Greeks *τοδε* this *αισχρον* is base. *Πως ουν* how then *κρινας* judging *σε* that thou *ουκ αδικειν* are not guilty *φυγω* could I escape *ψογον* censure? *Ουκ αν δυναιμην* I could not. *Αλλα* but, *επει* since *ετολμας* thou didst dare *πρασσειν* to do *τα μη καλα* deeds not honourable, *τληθι* endure *και* also *τα μη φιλα* things not agreeable.

Pol. *Οιμοι* alas me! *ησσωμενος* worsted, *ως* as *εοικεν* it seems, *γυναικος* by a woman *δουλης* who is a slave, *υφεξω* I shall render *δικην* justice *τοις κακιοσι* to my inferiors.

1236. *Agam.* *Ουκουν δικαιως* [will it] not then [be] justly, *ειπερ* if indeed *ειργασω* thou hast done *κακα* evils?

1237. *Pol.* *Οιμοι* alas me! *ταλας* wretched *τεκνων τωνδε* for these children *ομματων τ' εμων* and for my eyes.

Hec. *Αλγεις* thou grievest, *τι δε* but what *ου δοκεις* dost thou not think *ημας* that we *αλγειν* grieve *παιδος* for our daughter?

Pol. *Χαιρεis* thou rejoicest *υβριζουσα* insulting *εις εμε* over me, *ω πανουργε συ* oh thou wicked woman.

Hec. *Ου γαρ* for is it not fit *με* that I *χαιρειν* should rejoice *τιμωρουμενην* taking vengeance on *σε* thee?

Pol. Ἀλλὰ but οὐ not so ταχα perchance, ἥνικα when σε thee ποντια νοτις the wave of the sea—

Hec. Μων ναυστοληση what—waft me ὅρους to the frontiers γῆς Ἑλληνίδος of the Grecian land?

Pol. —κρυψη μεν ουν nay, shall bury thee πεσουσαν having fallen εκ καρχησιων from the mast-head.

Hec. Προς του from whom τυγχανουσαν meeting with βιαιων άλματων this violent leap?

Pol. Αυτη thyself αμβησει shalt ascend ποδι with thy foot προς ιστον to the mast ναος of the ship.

Hec. Ὑποπτεροις νωτοισι with thy shoulders winged, η or ποιω τροπω in what manner?

Pol. Γενησει thou shalt become κυων a dog εχουσα having πυρσα δεργματα a tawny aspect.

Hec. Πως δε but how οισθα dost thou know of μεταστασιν the change της εμης μορφης of my form.

Pol. Ὁ μαντις the prophet Θρηξι to the Thracians Διονυσος Bacchus ειπε told me ταδε these things.

Hec. Ου δε εχρησε but did he not tell thee ουδεν any κακων of the evils ὧν which εχεις thou sufferest?

Pol. Συ γαρ [no:] for thou ουποτε ειλες

av wouldst never have caught *με me* ὥδε thus *συν* δολῶ with deceit.

Hec. Θανουσα δε but dying *η* or ζῶσα living *ευθαδε* here *εκπλησω* shall I fill up *βιον* my life?

Pol. Θανουσα dying: *ονομα* δε but the name *κεκλησεται* shall be called *τυμβῶ* σῶ over thy tomb—

Hec. Επῶδον indicative *μορφῆς* της *εμης* of my form *η* or *τι* what *ερεῖς* wilt thou say?

Pol. Σῆμα the tomb *κυνοσ* *ταλαινης* of the wretched dog, *τεκμαρ* a sign *ναυτιλοις* to sailors.

Hec. Ουδεν μελει it is no care *μοι* to me, *σου γε* δοντος since thou hast given *δικην* retribution *μοι* to me.

Pol. Και and *αναγκη* there is necessity *σηνγε* *παιδα* that thy daughter *Κασανδραν* Cassandra *θανειν* should die.

Hec. Απεπτυσσα I disclaim it! *διδωμι* I give *ταυτα* these things *σοι αυτω* for thyself *εχειν* to keep.

Pol. Ἡ αλοχος the wife *τουδε* of this man [Agamemnon] *πικρα οικουρος* cruel guardian of his home, *κτενει νυν* shall slay her,—

Hec. Παις Τυνδαρις may the daughter of Tyndarus *μηπα* not yet *μανειη* be mad *τοσουδε* so greatly!

Pol. Και and *τουτον γε* this man *αυτον* himself, *εξαρασα* having raised *ανω* aloft *πελεκυν* the axe.

Agam. Ούτος συ ho thou, *μαινει* thou art

mad, *και* and *ερας* art desirous *τυχειν* to obtain *κακων* misfortunes.

Pol. *Κτεινε* kill me, *ως* since *φονια λουτρα* a murderous bath *αναμενει* awaits *σε* thee *εν Αργει* in Argos.

Agam. *Ουχ* ἐλξετε will ye not drag *αυτον* him, *δμωες* attendants, *εκποδων* away *βια* by force?

1265. *Pol.* *Αλγεις* thou grievest *ακουων* hearing.

Agam. *Ουκ* εφεξετε will ye not stop *στομα* his mouth?

Pol. *Εγκλειετε* shut it, *ειρηται* γαρ for it is spoken.

Agam. *Ουκ* εκβαλεις will ye not cast out *αυτον* him *ποι* to some place *νησων ερημων* in the desert islands *οσον ταχος* with what speed you can, *επειπερ* since *θρασυστομει* he is bold of tongue *ουτω* thus *και λιαν* and to excess? *Συ δε* but thou, *Εκαβη* Hecuba *ω ταλαινα* oh wretched woman, *στειχουσα* going *θαπτε* bury *διπτυχους νεκρους* the two dead: *χρεων δε* but it is needful *υμας* that you, *Τρωαδες* Trojan women, *πελαζειν* should approach *σκηναις* to the tents *δεσποτων* of your lords: *και γαρ* for also *ορω* I see *τασδε* *πνοας* these winds *ηδη* already *πομπιμους* conducting us *προς οικον* to our home. *Πλευσαιμεν δε* but may we sail *εν* favourably *ες πατραν* to our country, *ιδοιμεν δε* and may we see *τα εν δομοις* affairs at home

ευ εχοντα in a prosperous state, αφειμενοι freed τωνδε πονων from these sufferings.

Chorus. Ιτε go, φιλαι my friends, προς λιμενας to the harbours σκηνας τε and the tents, πειρασομεναι about to experience των δεσποσυνων μοχθων your masters' tasks: αναγκα γαρ for necessity στερρα is stern!

O R E S T E S.

Electra. Ουκ εστιν there is not ουδεν επος any word ὡδε δεινον so dreadful ειπειν to speak, ουδε παθος nor suffering, ουδε συμφορα nor calamity θεηλατος sent from God, ἥς αχθος the burden of which φυσις the nature ανθρωπου of man ουκ αν αραιτο would not take upon itself. 'Ο γαρ μακαριος Τανταλος for the blessed Tantalus, και and ουκ ονειδιζω I do not reproach τυχας his fortunes, πεφυκως born, ὡς as λεγουσι they say, Διος of Jupiter, ποταται floats αερι in the air δειμαινων fearing πετρον the rock ὑπερτελλοντα which hangs over κορυφης his head, και and τινει pays ταυτην δικην this penalty, ὡς μεν as λεγουσι they say, ὅτι because ων being ανθρωπος a man εχων having ισον αξιωμα the equal dignity κοινης τραπέζης of a common table θεοις with the gods εσχεν he had ακολαστον γλωσσαν an unbridled tongue, αισχιστην νοσον a most shameful malady. Ούτος he φυτευει begets Πελοπα Pelops, του δε and from him Ατρευσ Atreus

εφυ was born, ὧ for whom *θεα* the goddess
ξηνασα carding *στεμματα* the threads *επεκ-*
λωσε wove in *εριν* strife, *θεσθαι πολεμον*
 to make war *Θυεστη* on Thyestes *οντι* who
 was *ξυγγονω* his kinsman. *Τι* why *δει με*
 need I *αναμετρησασθαι* recapitulate *τα αρρη-*
τα those unspeakable things? *Ατρευσ δ' ουν*
 but Atreus then *αποκτεινας* having slain
τεκνα his children *εδαισε νιν* feasted him:
Ατρεως δε but from Atreus—*σιγω γαρ* for I
 pass over in silence *τας τυχας* the misfor-
 tunes *εν μεσῳ* in the interval—*εφυ* was born
 ὁ *κλεινος Αγαμεμνων* the illustrious Aga-
 memnon, *ει δη* if indeed *κλεινος* he was il-
 lustrious, *Μενελεως τε* and Menelaus *απο*
Κρησσης μητρος from a Cretan mother *Αε-*
ροπης Αἰροπε. *Μενελαος δε δη* but Mene-
 laus then ὁ *μεν* the one *γαμει* marries *την*
στυγουμενην her who is hateful *θεοις* to the
 gods *Ἑλενην* Helen, ὁ *δε* and the other *Αγα-*
μεμνων αναξ king Agamemnon *λεχος* the
 bed *Κλυταιμνηστρας* of Clytemnestra *επισ-*
ημον famous *εις Ἑλληνας* in the sight of
 the Greeks: ὧ to whom *εφυμεν* we were born
τρεις μεν παρθενοι three maidens *εκ μιας*
 from one mother, *Χρυσοθεμις* Chrysothemis
Ιφιγενεια τε and Iphigenia, *εγω τε* and I
Ηλεκτρα Electra; *αρσην* and a male *Ορεσ-*
της Orestes, *μητρος ανοσιωτατης* of a most
 unholy mother, ἥ who *εκτεινε* slew *ποσιν*
 her husband *περιβαλουσα* having environed
 him *ὑφασματι* in a garment *απειρω* that had

no thoroughfare : ὧν δ' ἕκατι but from what motives οὐ καλὸν it is not becoming παρθε-
 νῳ to a maiden λεγέιν to say ; ἐγὼ I leave
 τοῦτο this ἀσαφές unexplained ἐν κοινῷ in
 common σκοπεῖν to consider. Τί δέ δει but
 how is it right κατηγορεῖν to accuse ἀδικίαν
 μὲν the injustice Φοίβου of Phœbus ? Πεί-
 θει δέ and he persuades Ορέστην Orestes
 κτείνειν to slay μητέρα his mother ἥ who
 ἐγένετο σφε brought him forth, φέρον [a
 deed] bringing ευκλείαν glory πρὸς οὐχ
 ἅπαντας not to all men. Ὅμως δέ but yet
 ἀπέκτεινεν he killed her οὐκ ἀπειθῆσας not
 being disobedient θεῷ to the god : καὶ ἐγὼ
 and I μετεσχόν had a share φόνου of the
 murder, οἷα δὲ as much as [I could] γυνή
 being a woman. Πύλαδης τε and Pylades
 συγκατεργασταὶ effected in conjunction ἡμῖν
 with us ταδε these things. Ἐντεuthεν from
 that time τλημῶν Ορέστης wretched Orestes
 νοσεῖ is diseased, συντακεῖς wasting away
 ἀγρία νοσῶ with a wild malady : ὁ δέ and he
 πεσὼν having fallen κεῖται lies ἐν δαίμοσι
 on his couch, το δέ αἷμα and the blood μη-
 τρὸς of his mother τροχέλαται νιν whirls him
 about μανιαῖσι with fits of madness : αἰδου-
 μαι γάρ for I dread ονομαζέιν to name θεῶν
 the goddesses Εὐμενίδας the Eumenides, αἱ
 who ἐξαμιλλῶνται τόνδε drive him out of
 his wits φόβῳ with fear. Τοδὲ δέ δὲ but
 this indeed ἕκτον ἡμῶν is the sixth day ἐξ
 ὅτου from when μήτηρ my mother θάουσα

dying σφαγαις by murder καθηγνισται was purified δεμας in body πυρι by fire: ὦν during which days ουτε εδεξατο he neither received σιτα food δια δερης through his throat, ουκ εδωκε nor gave λουτρα washing χρωτι to his skin; κρυφθεις δε but buried εσω χλανιδιων within his robes, ὅταν μεν when on the one hand σωμα his body κουφισθη has been relieved νοσου of disease, εμφρων being in his senses δακρυει he sheds tears, ποτε δε and sometimes πηδα leaps δρομαιος coursing απο δεμνιων from his bed ὡς as πωλος a colt απο ζυγου from the yoke. Εδοξε δε but it hath seemed good τῷδε Αργει to this [city of] Argos, μητε τινα that neither any one δεχεσθαι receive στεγαις under roofs μη πυρι nor at his fire, μητε nor προσφωνειν speak to ἡμας us μητροκτονουντας slayers of our mother: ἡδε δε but this κυρια ἡμερα is the decisive day, εν ᾗ in which πολις the city Αργειων of the Argives διοισει ψηφον will give its vote in different ways, ει whether χρη νω θανειν we two must die λευσιμῳ πετρωματι by being stoned with stones, η or θηξαντε having sharpened φασγανον the sword βαλειν should plunge it επ' αυχενος in our neck. Εχομεν δε δη but we have indeed ελπιδα τινα some hope ὥστε so as μη θανειν not to die. Μενελεως γαρ for Menelaus ἡκει is come απο Τροιας from Troy, εκπληρων δε and filling λιμενα Ναυπλειαυ the Nauplian harbour πλατη with his oar[s] ὀρ-

μει he is at anchor ακταισιν on the shores,
 πλαγχθεις having strayed αλαισιν in wan-
 derings δαρον χρονον long time εκ Τροιας
 from Troy, προυπεμψε δε δη but he has sent
 beforehand ες δωμα ημετερον to our house
 την δη πολυστονον Έλενην Helen, cause
 of much woe, φυλαξας having watched
 for νυκτα the night μη lest τις any one [of
 those] ων παιδες whose sons τεθνασι died
 υπ' Ιλιω beneath Ilion, εισιδων beholding
 στειχουσαν her going μεθ' ημεραν by day,
 ελθη should proceed ες βολας to the casting
 πετρων of stones: εστι δε but she is εσω
 within κλαιουσα mourning αδελφην her sister
 ζυμφορας τε and the calamities δωματων of
 the house. Εχει δε δη but she has indeed
 τινα παραψυχην some alleviation αλγεων of
 her sorrows: ην γαρ for [her] whom, παρ-
 θενον Έρμιονην the virgin Hermione, Μενε-
 λεως Menelaus αγαγων bringing απο Σπαρ-
 της from Sparta ελιπε left κατ' οικον in the
 house, οτε when επλει he was sailing ες
 Τροιαν to Troy, παρεδωκε τε and delivered
 εμη μητρι to my mother τρεφειν to bring up,
 ταυτη in her γεγηθε she rejoices και and επι-
 ληθεται forgets κακων her troubles. Βλεπω
 δε but I am looking πασαν εις οδον to every
 road ποτε when οψομαι I shall see Μενελαον
 Menelaus ηκοντα coming: ως since τα γ'
 αλλα as for other things οχουμεθα we are
 riding επ' ασθενους ρωμης on slender power,
 ην μη unless σωθωμεν τι we get some safety

παρα κεινου from him. Δυστυχων δομος an unlucky house απορον χρημα is a helpless thing.

71. *Helen.* Ω παι oh child Κλυταιμνηστρας τε both of Clytemnestra και and Αγαμεμνονος of Agamemnon, παρθενε δη a virgin it seems μακρον μηκος for a great length χρονου of time, Ηλεκτρα Electra, πως how, ω ταλαινα oh wretched maid, συ τε [hast] both thou κασιγνητος τε σος and [has] thy brother τλημων οδε Ορεστης this wretched Orestes here εφυ become φονευς murderer μητρος of your mother? Ου γαρ μαινομαι for I am not polluted προσφθεγμασι σεθεν by speaking to thee, αναφερουσα referring την αμαρτιαν the crime ες Φοιβον to Phœbus. Καιτοι and yet στενω γε I at all events mourn τον μορον the fate Κλυταιμνηστρας of Clytemnestra εμης αδελφης my sister, ην whom ουκ ειδον I have not seen επει since επλευσα I sailed, οπως επλευσα as sail I did, θεομανει ποτμω by mad destiny from heaven προς Ιλιον to Troy, απολειφθαισα δε but bereaved of her αιαζω I mourn τυχας my fortunes.

Elec. Έλενη Helen, τι why λεγοιμι αν should I tell σοι thee α γε the things which ορας παρουσα present thou seest, τον γονον the offspring Αγαμεμνονος of Agamemnon εν ξυμφοραισιν in misfortunes? Εγω μεν I indeed αυπνος sleepless, θασσω sit παρεδρος attendant on αθλιω νεκρω the unhappy dead

—ούτος γὰρ for he νεκρός is dead οὐνεκα on account of σμικρὰς πνοῆς his little breath: οὐ δὲ ονειδίζω but I not reproach τὰ τουτου κακά his misfortunes. Σὺ δὲ but thou ἡ μακαρία the happy one μακαριὸς θ' ὁ σὸς ποσις and thy happy spouse ἦκετον you two are come ἐφ' ἡμᾶς to us ἀθλιῶς πεπραγότας who have fared wretchedly.

Helen. Ποσὸν χρόνον δὲ but how long time ὁδὲ πεπτῶκεν has he fallen δερμνίοις on his bed?

Elec. Ἐξ οὐπὲρ from the time when κατήνυσεν he perpetrated αἷμα γενεθλίων the murder of his mother.

Helen. Ω μελεὸς oh wretched ἡ τεκουσα τε and his mother, ὥς how διώλετο she perished!

Elec. Ταδε these things οὕτως ἐχει are in such a position ὥστε that ἀπειρήκεν he has fainted ἐν κακοῖς under his sufferings.

Helen. Πρὸς θεῶν by the gods, παρθενε virgin, πιθοῖο ἀν μοι wouldst thou listen to me δῆτα then τι at all?

Elec. [No] ὥς since προσεδρία the attendance on συγγόνου thy brother ἀσχολὸς γὰρ is without leisure!

Hel. Βούλει art thou willing μολεῖν to go μοι for me πρὸς τάφον to the tomb κασιγνητῆς of my sister?

Elec. Μητρὸς τῆς ἐμῆς is it of my mother κελεύεις that thou biddest? χάριν for the sake τίνος of what?

Helen. Φερουσα bearing *απαρχας* first-fruits *κομης* of hair *και* and *χοας* *εμας* my libations.

Elec. Ουχι δε *θεμιτον* but is it not lawful *στειχειν* to go *προς ταφον* to the tomb *φιλων* of friends?

Helen. *Αισχυνομαι* γαρ for I am ashamed *δειξαι* to show *σωμα* my body *Αργειοισι* to the Argives.

Elec. Οψε γε [it is] late *φρονεις* *ευ* [that] thou art right-minded, *λιπουσα* having left *δομους* thy home *τοτε* at that time *αισχωρως* disgracefully.

Helen. *Ελεξας* thou hast said *ορθως* rightly, *λεγεις* δε but speakest *ου φιλως* not agreeably *μοι* to me.

Elec. *Τις* δε *δη* *αιδως* but what shame indeed *εχει σε* holds thee *ες Μυκηνηαιους* towards the Myceneans?

Helen. *Δεδοικα* I fear *πατερας* the fathers *των νεκρων* of those who died *υπ' Ιλιω* under Troy.

Elec. *Δεινον* γαρ for it is a dreadful thing; *Αργει τε* and at Argos *αναβοα* thou art cried out upon *δια στομα* in the mouth [of all].

Helen. *Συ νυν* thou now *λυσασα* dismissing *τον φοβον* thy fear, *δος μοι* grant me *χαριν* a favour.

Elec. *Ουκ αν δυναιμην* I could not *εσβλεψαι* look upon *ταφον* the tomb *μητρος* of my mother.

Helen. Αισχρον γε μεντοι it is disgraceful however προσπολους for servants φερειν to bear ταδε these things.

Elec. Τι δε but why ουχι πεμπεις dost thou not send δεμας the person θυγατρος 'Ερμιονης of thy daughter Hermione?

108. *Helen.* Ου καλον it is not becoming παρθενοισι for maidens ερπειν to go ες οχλον into a crowd.

Elec. Και μην and indeed τινοι γ' αν she might repay τροφας her nurture τη τεθνηκυια to her who is dead.

Helen. Ελεξας thou hast said καλως well, πειθομαι τε σοι and I obey thee, κορη dam-sel, και and πεμψομεν γε and we will send θυγατερα our daughter: ευ γαρ τοι for well indeed λεγεις thou speakest. Ω τεκνον oh child, εξελθε come forth, 'Ερμιονη Hermione, παρος δομων in front of the house, και λαβε and take ευ χερσιν in thy two hands τασδε χοας these libations κομας τ' εμας and hair: ελθουσα δε and having gone αμφι τον ταφον round the tomb Κλυταιμνηστρας of Clytem-nestra αφες leave there μελικρατα this honey-mixture γαλακτος of milk οινωπον τ' αχνην and froth of wine, και and στασα standing επ' ακρου χωματος on the top of the mound λεξον say ταδε these words, " 'Ελενη Helen αδελφη thy sister δαρεται σε presents thee ταισδε χοαις with these libations, φοβω in fear προσελθειν to approach μνημα σου thy tomb, ταρβουσα τε and dreading Αργειον

οχλον the Argive multitude." *Ανωγε δε νιν* but bid her *εχειν* have *γνωμην* a sentiment *ευμενη* propitious *εμοι τε* both to me *και σοι* and to thee *και* and *ποσει* to my husband *τοιν τ' αθλιοιν τοινδε* and to these wretched two, *ους* whom *θεος* the deity *απωλεσεν* has ruined. *Ἵπισχονυ δε* but promise *απαντα δωρηματα* all the gifts *νερτερων* of the gods below *α* which *καιρος* it is the season *εμε* that I *εκπονειν* should effect *εις αδελφην* towards a sister. *Ιθι* go, *ω τεκνον μοι* oh my child, *σπευδε* hasten, *και* and *δουσα* having given *χοας* the libations *ταφῳ* to the tomb *μεμνησο* bethink thyself *της παλιυ οδου* of the way back *ως ταχιστα* as quickly as possible.

Elec. *Ω φυσις* oh nature, *ως* how *ει* thou art *μεγα κακον* a great evil *εν ανθρωποισιν* among men *σωτηριον τε* and saving *τοις κεκτημενοις* to those who possess thee *καλως* well! *Ειδετε* see *ως* how *απεθρισε* she has cut off *τριχας* her hair *παρ' ακρας* utterly *σωζουσα* preserving *καλλος* her beauty: *εστι δε* and she is *η παλαι γυνη* the same lady as of old. *Θεοι* may the gods *μισησειαν σε* hate thee, *ως* since *απωλεσας* thou hast ruined *με* me *και τονδε* and him *πασαν θ' Ἑλλαδα* and all Greece: *ω ταλαιν' εγω* oh wretch that I am! *Αιδε* these women *αν* again *παρεισιν* are present *φιλαι* dear *ζυνωδοι* in harmony *τοις εμοις θρηνημασι* to my lamentations: *ταχα μεταστησουσι* they will soon

arouse ὑπνου from sleep τουδε him ἡσυχάζοντα reposing, ἐκτηξουσιν τε and will melt εμον ομμα my eye δακρυοις with tears, όταν when ὀρω I see αδελφον my brother μεμνηνοτα mad. Ω φιλταται γυναικες oh dearest women, χωρειτε advance ἡσυχῶ ποδι with gentle step, μη ψοφειτε make no noise, μηδ' εστω nor let there be κτυπος a sound. Φιλια γαρ ἡ ση for thy friendship πρευμενης μεν is propitious indeed, αλλα but εξεγειραι to arouse τουδε him γενησεται will become ξυμφορα a calamity εμοι to me. Σιγα silence, σιγα silence, τιθετε plant ιχνος the trace αρβυλης of your sandal λεπτου light, μη ψοφειτε make no noise, μη 'στω let there not be κτυπος a noise. Βατε go εκεισε thither αποπρο away from before κοιτας the couch.

143. *Chorus.* Ιδου lo, πειθομαι I obey thee.

Elec. Α, α, ah ah, φωνει μοι speak to me, φιλα my dear, ὅπως as πνοα the breath συριγγος of the pipe λεπτου δονακος of slender reed.

Cho. Ιδε see φερω I utter βοαν my voice ατρεμαιαν still ὡς ὑποροφον as [a note] under a stop.

Elec. Ναι οὕτω yea so, καταγε come here καταγε come here, προσιθι approach ατρεμας quietly, ιθι go ατρεμας quietly. Αποδος render me λογον an account εφ' ὅτι χρεος for what need ποτε ever εμολετε ye have come. 'Οδε γαρ for he πεσων having fallen [on his

bed] *χρεια* after a long time *ευναζεται* is sleeping.

Cho. *Πως εχεις* how is he? *μεταδος* give me to share *λογου* in the statement, *ω φιλα* my dear.

Elec. *Τινα τυχαν* what fortune *ειπω* must I speak? *τινα δε συμφοραν* and what misfortune? *Ετι μεν* still indeed *εμπνεει* he is breathing *βραχυ δε* but at short intervals *αναστενει* he groans.

Cho. *Τι* what *φης* sayest thou? *ω ταλας* oh wretched?

Elec. *Ολεις* thou wilt kill him, *ει* if *κινησεις* thou shalt disturb *βλεφαρα* the eye-lids *φερομενω* of him enjoying *γλυκυταταν χαριν* the sweet delight *υπνου* of sleep.

Cho. *Μελεος* unhappy *εχθιστων εργατων* on account of these most hateful deeds *θεοθεν* from the gods. *Ταλας* wretched, *φευ* alas, *μοχθων* for thy sufferings.

Elec. *Ο Λοξιας* the Loxian god [Apollo] *αδικος* unjust *τοτε ara* then it seems *ελακε* spake *αδικα* unjust things, *οτε* when *επι τριποδι ara* on the tripod in truth *Θεμιδος* of Themis *εδικασεν* he adjudged *φονον αποφονον* the unnatural murder *εμας ματερος* of my mother.

165. *Cho.* *Ορας* seest thou? *κινει* he moves *δεμας* his body *εν πεπλοισιν* in his garments.

Elec. *Συ γαρ* for thou, *ω ταλαινα* oh wretched, *θωυξασα* crying *εβαλες* hast shaken him *εξ υπνου* from sleep.

Cho. Εδοξα μεν ουν I have been thinking however εὔδειν that he is asleep.

Elec. Ουκ ανα εἰλιξεις wilt thou not turn back ποδα σου thy foot παλιν again ἀφ' ημων from us ἀπ' οικων from the house, μεθεμενα ceasing κτυπον from noise?

Cho. Ὑπνωσσει he slumbers.

Elec. Λεγεις εὐ thou sayest well.

Cho. Ποτνια awful, ποτνια Νυξ awful Night, ὑπνοδοτειρα giver of the sleep των πολυπονων βροτων of toiling men, ιθι come Ερεβοθεν from Erebus, μολε go μολε go καταπτερος winged ἐπι τον Αγαμεμνονιον δομον to the house of Agamemnon. Ὑπο γαρ αλγεων for by sorrows ὑπο τε συμφορας and by calamity διοιχομεθα we are quite gone, οιχομεθα gone!

182. *Elec.* Ηγαγετε ye have caused κτυπον a noise. Ουχι [wilt thou] not, φιλα my dear, σιγα in silence φυλασσομενα keeping ανακελαδον the din στοματος of thy mouth ἡσυχον still απο λεχειος away from the bed παρεξεις allow him χαριν the gratification ὑπνου of sleep?

Cho. Θροει speak, τις τελευτα what end κακων of evils μενει awaits him?

Elec. Θανειν to die, θανειν to die: τι δ' αλλο but what else? ουδε γαρ εχει for neither has he ποθον the desire βορας of food.

Cho. Ὁ ποτμος ara his fate then προδηλος is clear beforehand.

Elec. Ὁ Φοιβος Phœbus εξεθυσεν ἡμας

sacrificed us δους having permitted μελεον
αἷμα αποφονον the wretched unnatural mur-
der ματρος of our mother πατροφονου who
slew our father.

Cho. Δικα μεν with justice indeed ου δε
καλως but not well.

Elec. Εθανες thou didst die, εθανες thou
didst die, ω ματερ oh mother τεκομενα με
that barest me, απο δ' ωλεσας but thou didst
slay πατερα my father τεκνα τε ταδε and
these children αφ' αίματος σεθεν of thy
blood. Ολομεθα we are perishing ισουενες
as good as dead, ολομεθα we are perishing.
Συ τε γαρ for both thou εν νεκροις [art]
among the dead, το τε εμον and mine το
πλεον μερος the greater part βιου of my life
οιχεται is past away εν στοναχαισι in both
sighs και γοοισιν and groans δακρυσι τε εν-
νυχιοις and in nightly tears: ατε who
αγαμος unmarried, επιδε see me, ατεκνος
childless, α μελεος the wretched woman,
ελκω drag on βιοταν my life εις τον αιεν χρο-
νον for all time.

208. *Cho.* 'Ορα see παρουσα approaching
πέλας near, παρθενε Ηλεκτρα virgin Elec-
tra, μη lest συγγονος οδε this thy brother
λεληθε σε has escaped thy notice κατθανων
dying: ου γαρ μ' αρεσκει for he does not
satisfy me τω λιαν παρειμενω with his exces-
sive lassitude.

Orestes. Ω φιλον θελγητρον oh dear charm
ύπνου of sleep, επικουρον rescuer νοσου from

disease, ὥς ἦδ'υ how sweet προσηλθες μοι hast thou come upon me, εν δεοντι τε and at my hour of need. Ω ποτνια ληθη oh precious forgetfulness των κακων of ills, ὥς how ει thou art σοφη θεος a wise goddess και and ευκταια to be supplicated τοις δυστυχουσι by the unfortunate! Ποθεν ποτε whence ever ηλθον have I come δευρο hither? πως δε and how αφικομην have I arrived? Αμνημονω γαρ for I am forgetful, απολειφθεις deserted των πριν φρενων by my former senses.

Elec. Ω φιλτατε oh dearest, ὥς how ηυφρανas μεθου hast rejoiced me πεσων having fallen εις ύπνον into sleep! Βουλει art thou willing θιγω that I touch και ανακουφισω and raise up δεμαs σου thy body?

Or. Λαβου take hold, λαβου δητα take hold then, εκ δ' ομορξον and wipe away αφρωδη πελανον the clot of foam αθλιου στοματος from my wretched mouth ομματαω τ' εμων and from my eyes.

Elec. Ιδου see, το δουλευμα the service ἦδ'υ is pleasant, και and ουκ αναινομαι I do not refuse, θεραπευειν to cherish μελη αδελφα a brother's limbs αδελφη χειρι with a sister's hand.

Or. Ὑποβαλε πλευρα put thy limbs under πλευροιs my limbs, και and αφελε take away αυχμωδη κομην my squalid hair προσωπου from my countenance: λευσσω γαρ for I see λεπτα faintly κοραιs with my pupils.

Elec. Ω πινωδες oh foul αθλιον кара

wretched head βοστρυχων of hair, ὡς how ηγριωσαι thou hast become wild δια μακρας αλουςιας by long want of washing!

Or. Κλινον με lay me back αυθις again ες ευνην on the bed : ὅταν whenever νοσος the disease μανιας of madness ανη lets me go, ειμι I am αναρθρος disjointed, και and ασθενω am weak μελη of limbs.

Elec. Ιδου lo, δεμνιον τοι the couch in truth φιλον is agreeable τῷ νοσουντι to the sick man, το κτημα the thing ον being ανιαρον painful ὁμως δε but yet αναγκαιον needful.

Or. Στησον με place me αυθις again ες ορθον into an upright position, ανακυκλει turn round δεμας my body : οἱ νοσουντες the sick δυσχερεστον are hard to please αποριας ὑπο by their weakness.

Elec. Η θελεις dost thou wish και also ἀρμοσαι to fix ποδας thy feet επι γαιας on the ground, θεις planting ιχνος thy footstep χρονιον after so long a time ? Μεταβολη the change παντων of all things γλυκυ is sweet.

Or. Μαλιστα by all means : τοδε γαρ for this εχει has δοξαν a semblance ὑγειας of health : το δε δοκειν but the semblance κρειττον is better, και αν even if απη it be distant αληθειας from truth.

Elec. Ακουε δη νυν hear now then, ω κασιγνητον кара oh my brother, ἕως whilst Ερινυες the Furies εωσι σε permit thee ευ φρονειν to be in thy senses.

Or. Λεξεις wilt thou tell *καινον τι* something new? *και* and *ει μεν* if indeed *ευ* favourably, *φερεις* thou bearest off *χαριν* gratitude, *ει δε* but if *ες βλαβην τινα* to any harm, *εχω* I have *αλις* enough *του δυστυχειν* of being unhappy.

Elec. Μενελαος Menelaus *ηκει* is come, *κασιγνητος* brother *σου πατρος* of thy father, *σελματα δε* and the decks *νεων* of his vessels *ωρμισται* are moored *εν Ναυπλια* in Nauplia.

Or. Πως how *ειπας* hast thou said? *Φως* a light *ηκει* is come *εμοις κακοις* upon my evils *και σοις* and thine, *ανηρ* a man *ομογενης* of kindred blood *και* and *εχων χαριτας* lying under obligations *πατρος* from our father.

Elec. 'Ηκει he is come, *δεχου* receive *το πιστον τοδε* this pledge *λογων εμων* of my words, *αγομενος* leading *Ελενην* Helen *εκ Τρωικων τειχεων* from the walls of Troy.

Or. *Ει* if *μονος* he alone *εσωθη* had been saved, *ην αν* he would have been *μαλλον* more *ζηλωτος* to be envied: *ει δε* but if *αγεται* he brings with him *αλοχον* a wife, *ηκει* he is come *εχων* having *μεγα κακον* a great calamity.

Elec. Τυνδαρεως Tyndarus *ετεκεν* is the father of *γενος* a race *θυγατερων* of daughters *επισημον* conspicuous *ες τον ψογον* for blame *δυσκλεες τε* and inglorious *αν' Ελλαδα* throughout Greece.

Or. Σὺ νυν thou then διαφέρει be different τῶν κακῶν from the bad ; ἐξεστὶ γὰρ for it is allowed thee, καὶ and μὴ μόνον not only λέγε speak ἀλλὰ but καὶ also φρονεῖ think ταῦτα these things.

Elec. Οἰμοὶ woe's me ! κασιγνήτε my brother, σὺν ὀφθαλμῷ thy eye ταρασσεται is becoming wild, μετέθευ δὲ but thou hast resumed λυσσαν madness ταχὺς quickly, σωφρονον being in thy senses ἀρτί just now.

Or. ὦ μητέρα oh mother ἱκετεύω σε I beseech thee, μὴ ἐπίσταναι μοι do not set upon me τὰς αἱματωποὺς those bloody-faced καὶ and δρακοντωδεῖς κοράς snake-like maids ; αὗται γὰρ for these, αὗται these θρῶσκουσιν are leaping πλησίον μου near me.

Elec. Μένε remain, ὦ ταλαίπωρε oh wretched man, ἀτρεμέ quietly σοὶς ἐν δαίμονι on thy couch. Ὅρα γὰρ for thou seest οὐδὲν none ὧν of the things which δοκεῖς thou seemest εἶδεναι to see σαφῶς clearly.

Or. ὦ Φοῖβε oh Phœbus, αἱ δεινὰ θεαὶ those dreadful goddesses κυνωπίδες dogged in look, γοργῶπες gorgon-eyed, ἱερῆαι priestesses ἐνερῶν of those in hell, ἀποκτενοῦσι με will kill me.

Elec. Οὐτοὶ μεθῇσω I will not let go, ἐμπλέξασα δὲ but twining round thee χεῖρα ἑμὴν my hand σχήσω σε I will restrain thee πηδαν from leaping δυστυχῆ πηδηματά [these] unhappy leaps.

Or. Μέθεσ let go : οὐσα being μία one τῶν

εμων Εριννων of my Furies; οχμαζεις με thou graspest me μεσον in the midst, ως that βαλῃς thou mayest cast me ες Ταρταρον into Tartarus.

Elec. Οι ἄγω ταλαινα oh wretched that I am! τινα επικουρίαν what aid λαβω can I take, επει when κεκτημεθα we have got το θειον the deity δυσμενες adverse to us.

Or. Δος μοι give me τοξα κερουλκα my bow of bending horn, δωρα gifts Λοξιου of Loxias, οἷς with which Απολλων Apollo ειπε said με εξαμυνασθαι that I should repel θεας the goddesses, ει if εκφοβοιεν με they should frighten me μανιασιν λυσσημασι with their mad frensies.

Elec. Τις shall any one θεων of the gods βεβλησεται be wounded βροτησια χερι by a mortal hand.

272. *Or.* Ει μη unless εξαμειψει he shall remove χωρις apart ομματων εμων from my eyes. Ουκ εισακουετε hear ye not? ουχ ορατε see ye not πτερωτας γλυφιδας the feathered shafts εξορμωμενας issuing ἐκηβολων τοξων from the far-shooting bow? Α α ah ah! Τι δητα why then μελλετε do ye delay? εξακριζετε mount to the top of αιθερα the æther πτεροις with your wings: αιτιασθε δε and accuse τα θεσφατα the oracles Φοιβου of Phœbus. Εα aha! Τι χρημα for what matter αλυω am I mad, ανεις sending forth πνευμα the breath εκ πνευμονων from my lungs? ποι_whither ποι ποτε whither

ever *ηλαμεσθα* have we wandered *απο δεμνιων* from my couch? *Εκ κυματων* γαρ for from the waves *αυθις* again *αυ* again *ορω* I see *γαληνα* [things] calm. *Συγγονε* sister, *τι* why *κλαιεις* dost thou weep *θεισα* placing *κρατα* thy head *εσω πεπλων* within thy robes? *Αισχυνομαι* for I am ashamed *μεταδιδους σοι* imparting to thee a share *πονων εμων* of my troubles, *παρεχων* causing *οχλον* trouble *παρθενω* to a virgin *νοσοις εμαις* by my diseases. *Μη συντηκου* pine not with [me] *εκατι* *ον* account *εμων κακων* of my sufferings: *συ μεν γαρ* for thou *επενευσας ταδε* didst consent to these deeds, *μητρων* δ' *αιμα* but my mother's slaughter *ειργασται* was effected *εμου* by me: *μεμφομαι δε* but I find fault *Λοξια* with Loxias, *οστις* who *επαρας με* having urged me to *εργον ανοσιωτατον* a most unholy deed, *τοις μεν λογοις* with words indeed *ηυφρανε* cheered me up *εργοισι δε* but with deeds *ου* not. *Οιμαι δε* but I think *τον εμον πατερα* that my father, *ει* if *εξιστορουν νιν* I asked him *κατ' ομματα* face to face, *ει* whether *χρη με* I ought *κτειναι* to kill *μητερα* my mother, *εκτειναι αν* would urge *πολλας λιτας* many applications *τουδε γενειου* by this beard, *μη ωσαι* not to thrust *ξιφος* my sword *εσ σφαγας* to the slaughter *της τεκουσης* of my mother, *ει* if *εκεινος τε* both he *μη εμελλε* was not likely *αναλαβειν* to recover *φως* the light [of life], *εγω τε* and I *ο τλημων* wretched man [was

likely still] *εκπλησειν* to fill up *τοιαδε κακα* such sufferings. *Και νυν* and now, *ω κασιγνητον καρα* oh my sister, *ανακαλυπτε* unveil thyself, *απελθε τε* and withdraw *εκ δακρυων* from tears, *και ει* even if *εχομεν* we are *μαλ' αθλιως* in a very wretched state: *οταν δε* but when *ιδης* thou seest *τα εμα* my condition *αθυμησαντα* desponding, *συ* do thou *ισχναινε* restrain *το δεινον* the dreadful *και διαφθαρεν* and distracted state *φρενων μου* of my senses *παραμυθου τε* and console me: *οταν δε* but when *συ* thou *στενης* groanest, *χρη* it behoves *ημας* us *παροντας* being present *νουθετειν σε* to warn thee *φιλα* in a friendly way: *αιδε γαρ επικουριαι* for these aids *καλαι* are honourable *τοις φιλοις* to friends. *Αλλα* but, *ω ταλαινα* oh wretched maid, *βασα* going *εσω δωματων* within the house, *εκταθεισα τε* and stretching thyself out *δος* give up *υπνω* to sleep *αυπνον βλεφαρον* thy sleepless eye-lid, *ορεξαι τε* and help thyself to *σιτον* food, *βαλε τε* and throw *επι χροος* over thy skin *λουτρα* water to wash thyself. *Ει γαρ* for if *προλειψεις με* thou shalt abandon me *η* or *κτησει* shalt get *νοσον τινα* any disease *προσεδρια* by sitting near me, *οιχομεσθα* we are lost: *εχω γαρ* for I have *σε* thee *μονην* the only [woman] *επικουρον* aiding me, *ων* being *ερημος* deserted *αλλων* of others, *ως* as *ορας* thou seest.

Elec. *Ουκ εστι* there is not [any other]: *συν σοι* with thee *αιρησομαι* I will choose

και θανειν both to die και and ζην to live
 εχει γαρ ταυτον for it has the same [effect]:
 ην if συ thou κατθανης die τι what γυνη δρα-
 σω shall I a woman do? πως how μονη alone
 σωθησομαι shall I be saved, αναδελφος bro-
 therless, απατωρ fatherless, αφίλος friend-
 less? Ει δε but if δοκει it seems good σοι
 to thee, χρη δραν I must do ταυτα these
 things: αλλα but κλινον lean δεμας thy body
 εις ευνην on the bed, και and μη αποδεχου do
 not admit αγαν to excess το ταρβουν that
 which terrifies και εκφοβουν and frightens σε
 thee εκ δεμνιων from the couch, μενε δε but
 remain επι στρωτου λεχους on the bed that
 has been laid out for thee. Και γαρ for
 even αν if μη νοσης thou art not diseased,
 αλλα but δοξαζης thinkest νοσειν that thou art
 diseased, καματος fatigue απορια τε and help-
 lessness γιγνεται arises βροτοισι to mortals.

316. Αιαι ah ah! ω ποτνιαδες θεαι oh re-
 vered goddesses δρομαδες swift πτεροφο-
 ροι borne on wings, αί who ελαχετε have
 obtained as your province θιασων the dance
 αβακχευτον not that of Bacchus εν δακρυσιν
 in tears και γοοις and groans, μελαγχρωτες
 Ερινες ye black-skinned Furies, αί τε and
 who αμπαλλεσθε fly through τον ταναον αι-
 θερα the extended æther, τινυμεναι avenging
 δικαν the right αίματος of blood, τινυμεναι
 avenging φονον murder, καθικετευομαι I sup-
 plicate you, καθικετευομαι I supplicate you,
 εασατε suffer τον γονον the son Αγαμεμνονος of

Agamemnon *εκλαθεσθαι* to forget *μανιαδος* φοιταλεου λυσσας his raging furious madness !
φεν alas *μοχθων* for the sufferings, *οίων* which, *ω* *ταλας* oh wretched man, *ορεχθεις* having grasped *ερρεις* thou art perishing, *δεξαμενος* having received *απο* *τριποδος* from the tripod *φατιν* the oracle, *αν* which *ο* *Φοιβος* Phœbus *ελακε* spoke, *ανα* *δαπεδον* on that floor, *ινα* where *λεγονται* are said to be *μυχoi* *μεσομφαλοι* the central hollows [of the earth]. *Ω* *Ζευ* oh Jupiter, *τις* *ελεος* what pity is there? *τις* what *οδε* *αγων* *φονιος* [is] this bloody contest *ερχεται* [that] is approaching, *θοαζων* exciting *σε* thee *τον* *μελεον* wretched man, *ω* on whom *τις* some one *αλαστορων* of the avengers *συμβαλλει* heaps together *δακρυα* tears *δακρυσιν* upon tears, *πορευων* bring *εις* *δομον* upon thy house *αίμα* the blood *ματέρος* *σας* of thy mother, *ο* which *αναβακχευει* *σε* drives thee to frenzy? *Κατολοφυρομαι* I bewail thee, *κατολοφυρομαι* I lament thee. *Ο* *μεγας* *ολβος* great prosperity *ου* *μονιμος* is not stationary *εν* *βροτοις* among men; *δαιμων* *δε* *τις* but some god *ανα* *τιναξας* shaking it *ως* as *λαιφος* a sail *ακατου* *θοας* of a swift bark *κατεκλυσεν* deluges it *εν* *λαβροις* in the fierce *ολεθριοις* *κυμασι* deadly waves *δεινων* *πονων* of terrible sufferings *ως* as *ποντου* of the ocean. *Τινα* *γαρ* *αλλον* *οικον* for what other house *ετι* still *χρη* *με* ought I *σεβεσθαι* to reverence *ετερον* *η* other than *τον* that *απο* *θεογονων*

γαμων from the heaven-sprung nuptials του that απο Τανταλου from Tantalus? Και μην and indeed ὁδε δη στειχει here comes it seems βασιλευς the king αναξ Μενελαος royal Menelaus, δηλος being manifest ὀρασθαι to be seen πολλη ἀβροσυνη by his great elegance ων that he is εξ αἵματος from the blood Τανταλιδων of the Tantalidæ. Ω χαιρε oh hail ὀρμησας thou who didst impel χιλιοναυν στρατον an armament of a thousand ships εις γην Ασιαν to the land of Asia, αυτος δε but thyself ὀμιλεις associatest with ευτυχια good fortune,πραξας having fared ἀπερ ηυχου as thou didst pray for θεοθεν from the gods.

Menelaus. Ω δωμα oh house, τη μεν in part ελθων having come Τροιαθεν from Troy προσδερκομαι σε I look on thee ἡδεως with pleasure, τη δε and in part καταστενω I groan ιδων when I have seen thee. Ουπωποτε γαρ for never yet ειδον have I beheld αλλην ἑστιαν any other house μαλλον more εἰλιχθεισαν surrounded κυκλω in a circle αθλιοις κακοις by wretched evils. Αγαμεμνονος μεν γαρ for of Agamemnon indeed ηπισταμην I knew τυχας the fortunes και and θανατον the death οἶω by which ωλετο he perished προς δαμαρτος at the hands of his wife, προσισχων having thrust in πρῳραν his prow. Μαλεα at Malea; ὁ δε μαντις but he who is the soothsayer ναυτιλοις to sailors εξηγγειλε μοι announced it to me εκ κυματων from the waves, προφητης Γλαυκος the prophet

Glaucus Νηρεως son of Nereus, αψευδης θεος unerring god, ὅς who παρασταθεις standing near me εμφανως visibly ειπε said ταδε these words μοι to me: "Μενελαε Menelaus, σος κασιγνητος thy brother κειται lies θανων dead, περιπισων having fallen into λουτροισι πανυστατοις his last bath αλοχου [furnished] by his wife, επλησε δε and has filled εμε τε both me και and ναυτας εμους my sailors πολλων δακρυων with many tears. Επει δε but since ψαυω I touch Ναυπλιας χθονος the land of Nauplia, δαμαρτος my wife ηδη already εξορμωμενης setting out ενθαδε hither, δοκων expecting περιβαλειν to clasp φιλαισι χερσιν in my loving arms Ορεστην Orestes τον παιδα the son Αγαμεμνονος of Agamemnon και and μητερα his mother, ὡς as ευτυχουντας being prosperous, εκλυον I heard τινος from some one ἀλιτυπων of those who buffet the waves ανοσιον φονον the unholy slaughter της Τυνδαρειας παιδος of the daughter of Tyndarus. Και νυν and now ειπατε tell me, ω νεανιδες oh damsels, ὅπου where εστιν is παις the son Αγαμεμνονος of Agamemnon, ὅς who ετλη has dared τα δεινα κακα these dreadful evils. Ην γαρ for he was τότε at that time βρεφος a babe εν χερσιν in the hands Κλυταιμνηστρας of Clytemnestra, ὅτε when εξελειπον I left μελαθρον the house ιων going ες Τροιαν to Troy, ὥστε so that ουκ αν γνωρισαιμι I should not recognise αυτον him εισιδων αν if were to see him.

380. *Orestes.* Μενελεως Menelaus, ὅδε εἰμι *Orestes*, ὃν whom ἱστο-
 ρεις thou enquirest about. *Εγω* I ἔκων
 willing μῆνυσω will signify σοι to thee τα
 εμα κακα my ills. *Θιγγανω* δε but I touch
 των σων γονατων thy knees πρωτολεια by
 way of preface ικετης a suppliant, εξαπτων
 putting up λιτας prayers στοματος from a
 mouth αφυλλου without leaves, σωσον με
 save me: αφιξαι δε but thou hast come αυτος
 thyself ες καιρον at the seasonable point κα-
 κων of my misfortunes.

Men. Ω θεοι oh gods, τι what λευσσω do
 I see? τινα whom νερτερων, of those below
 δεδορκα have I set my eyes on?

Or. Εν γε well indeed ειπας hast thou said
 it: κακοις γαρ for through my sufferings ου
 ζω I do not live, ὄρω δε but I see φαιος the
 light.

Men. Ως how ηγγιωσαι thou art wild πλο-
 καμον αυχμηρον as to thy squalid hair, ταλας
 wretched man!

Or. Ουχ η προσοψις [it is] not the look,
 αλλα but τα εργα the deeds αικιζεται με
 which torment me.

Men. Λευσσεις δε but thou lookest δεινον
 terrible ξηραις κοραις with the parched pu-
 pils ομματος of thy eyes.

Or. Το σωμα my body φρουδον is gone,
 το δε ονομα but the name ου λελοιπε με has
 not left me.

Men. Ω ση αμορφια oh for thy uncomeli-

ness *φάνεισα* appearing *μοι* to me *παραλογον* beyond expectation.

Or. 'Οδε *εἰμι* I am he *φονεύς* the murdered *μητρος της ταλαιπωρου* of my wretched mother.

Men. *Ηκουσα* I have heard it, *φειδον δε* but forbear *ολιγακις* a few times, *λεγειν* to tell *κακα* thy evils.

Or. *Φειδομεθα* I am forbearing, *ο δαιμων* δε but the deity *πλουσιος* is rich *κακων* in evils *ες με* towards me.

Men. *Τι χρημα* what evil *πασχεις* dost thou suffer? *τις νοσος* what disease *απολλυσι σε* is destroying thee?

Or. 'Η *ξυνεσις* the consciousness *οτι* that *συνοιδα* I am conscious of *ειργασμενος* having done *δεινα* dreadful deeds.

Men. *Πως* how *φης* sayest thou? *το σαφες* *τοι* that which is clear *σοφον* is wise, *ου* not *το μη σαφες* that which is not clear.

Or. *Λυπη* [it is] grief *μαλιστα γε* most of all *η διαφθειρουσα με* which kills me.

Men. [Yes,] *η γαρ θεος* for that goddess *εδινη* is formidable, *αλλ' ομως* but yet *ιασιμος* capable of being healed.

Or. *Μανιαι τε* and fits of madness, *τιμωριαι* punishments *αιματος* for the blood *μητρος* of my mother.

Men. *Ποτε δε* but when *ηρξω* didst thou make a beginning *λυσσης* of madness? *τις* what *ην* was *τοτε* then *ημερα* the day?

Or. *Εν η* that on which *εξωγκουν* I heaped

up ταφῇ in the tomb ταλαιναν μητέρα my wretched mother.

Men. Ποτέρα whether [was it] κατ' οίκους in the house, ἢ or προσεδρευων keeping watch πυρᾷ near the pyre?

Or. Φυλασσων guarding against αναιρεσιν the removal οστέων of her bones νυκτος by night.

Men. Παρην was there present τις αλλος any other, ὅς who ωρθευε was supporting σου δεμας thy body?

406. *Or.* Πυλαδης Pylades, ὁ συνδρων who enacted with me αίμα the blood και φονον and slaughter μητρος of my mother.

Men. Ὑπο δε ποιων φαντασµατων but by what kind of fancies νοσεις art thou diseased ταδε in these ways?

Or. Εδοξα I have been seeming ιδειν to see τρεις κορας three virgins προσφερεις like νυκτι the night.

Men. Οιδα I know ἄς whom ελεξας thou hast spoken of, ου δε βουλομαι but I do not wish ονομασαι to name them.

Or. Σεμναι γαρ for they are awful : αποτρεπει δε but thou art deterred λεγειν from speaking ευπαιδευτα things that have been well taught thee.

Men. Αὐται do these βακχενουσι σε drive thee to frenzy συγγενει φονῷ by thy murder of thy kindred?

Or. Οἰμοι woe's me διωγμων for the per-

secutions οἷς with which *ταλας* I wretched man *ελαυνομαι* am driven.

Men. *Ου δεινα* it is not dreadful *τους ειργασμενους* that those who have done *δεινα* dreadful deeds *πασχειν* should suffer.

Or. *Αλλα* but *εστι* there is *ἡμιν* for us *αναφορα* a transference *της ξυμφορας* of the calamity.

Men. *Μη ειπης* say not *θανατον* death: *τουτο μεν γαρ* for this *ου σοφον* is not wise.

Or. *Φοιβος* Phœbus, *κελευσας* who bade me *εκπραξαι* enact *φονος* the slaughter *μητρος* of my mother.

Men. *Ων* being *αμαθεστερος γε* more ignorant at least *του καλου* of what is right *και της δικης* of justice.

Or. *Δουλευομεν* we are slaves *θεοις* to the gods, *ο τι ποτε* whatever *οι θεοι* the gods *εισιν* are.

Men. *Και ειτα* and then *Λοξιας ουκ αμυνει* does not Apollo succour *τοις σοις κακοις* thy misfortunes?

Or. *Μελλει* he is about to do so, *το θειον δε* but the deity *εστιν* is *τοιοντον* such *φυσει* by nature.

Men. *Ποσον δε χρονον* but how long time *πινοαι* is the breath *μητρος* of thy mother *οιχονται* departed?

Or. *Τοδε* this *ἑκτον ημαρ* is the sixth day; *πυρα* the pyre *ταφου* of the funeral *ετι θερμη* is still warm.

Men. *Ως ταχυ* how quickly *θεαι* those

goddesses μετηλθον σε have pursued thee for αίμα the blood μητερος of thy mother!

Or. Εφυν I am by nature ου σοφος not wise, αληθης δε φιλος but a true friend es φίλους to my friends.

Men. Τι δε δη but how then τιμωρια doth the avenging πατρος of thy father ωφελει σε benefit thee?

Or. Ουπω not yet: λεγω δε but I account το μελλον the putting off ισον as equivalent απραξια to not doing a thing.

Mem. Πως δε εχεις but how art thou situated τα προς πολιν towards the city, δραςας having done ταδε these deeds?

Or. Μισουμεθα we are hated ούτως so ωστε that μη προσεννεπειν they do not speak to us.

Men. Ουδ' ήγνισαι but hast thou not cleansed σου αίμα thy blood χεροιν from thy hands κατα νομους according to the laws?

Or. [No,] εκκληνομαι γαρ for I am shut out δωματων from the houses όπη wherever μολω I go.

Mem. Τινες who πολιτων of the citizens εξαμιλλωνται σε drive thee out γης from the land?

Or. Οιαξ Εαχ, αναφερων imputing πατρι to my father το μισος the hatred Τροιας of Troy.

Mem. Ξυνηκα I understand; φονος the killing Παλαμηδους of Palamedes τιμωρει σε is punishing thee.

Or. Ούγε of which ου μετην μοι I had no

share : ἀπολλυμαι δε but I am perishing δια τριων through three.

Mem. Τις δ' ἄλλος but what other [is there]? Ἡ πού is it perchance των φίλων some one of the friends ἀπ' Αἰγισθοῦ from Ægisthus?

Or. Οὔτοι these ὑβρίζουσι με are insulting me, ὧν whom πόλις the city τα νυν at present κλυεῖ obeys.

Mem. Πόλις δε but does the city εἰ σε permit thee εἶναι to hold σκηπτρα the sceptre Ἀγαμεμνονος of Agamemnon?

Or. Πῶς how [could they,] οἵτινες who οὐκ ἐτι no longer ἐώσω ἡμᾶς permit us ζῆν to live?

Mem. Δρῶντες doing τι what, ὁ τι which καὶ also εἶπες you are able εἰπεῖν ἐμοὶ to tell me σαφές clear?

Or. Ψῆφος a vote οἴσεται will be carried καθ' ἡμῶν against us τῇδε ἡμέρα on this day.

Mem. Φευγεῖν to be banished from πόλιν τῇδε this city, ἢ or θανεῖν to die ἢ or μὴ θανεῖν not to die?

Or. Θανεῖν to die ὑπ' ἀστών by the citizens λευσιμῷ πετρωματι by stoning with stones.

Mem. Καὶ εἶτα and then οὐχὶ φευγεις dost thou not flee ὑπερβαλλῶν crossing ὁρούς the frontiers γῆς of the land?

Or. [No:] εἰλίσσομεθα γὰρ for we are surrounded κυκλῶ in a circle παγχάλκοις ὀπλοῖς with arms of brass.

Mem. *Ιδια* privately *προς* *εχθρων* from enemies, *η* *ο* *προς* *Αργειας* *χερος* at the hand of the Argives?

Or. *Παντων* *προς* *αστων* from all the citizens, *ως* so that *θανω* I may die: *λογος* the account *βραχυς* is brief.

Mem. *Ω* *μελεος* oh wretched man! *ήκεις* thou art come *προς* *το* *εσχατον* to the last degree *ξυμφορας* of calamity.

Or. *Ἡ* *εμη* *ελπις* my hope *εχει* has *καταφυγας* an escape *κακων* from evils *ε* *σε* to thee. *Αλλα* but *μολων* coming *ευτυχης* prosperous *μεταδος* impart *σης* *ευπραξιας* of thy prosperity *σοισι* *φιλοισι* to thy friends *αθλιως* *πρασσουσι* who are faring wretchedly, *και* *μη* and do not *απολαβων* having received *το* *χρηστον* what is good *εχε* keep it *μονος* alone, *αλλα* but *αντιλαζου* take a part *και* also *πονων* of labours *εν* *τω* *μερει* in turn, *εκτινων* repaying *χαριτας* *πατρως* my father's favours *ε* *ους* [to those] to whom *σε* *δει* it behoves thee. *Οι* *γαρ* *φιλοι* for the friends *οι* *μη* *οντες* who are not *φιλοι* friends *επι* *ταις* *συμφοραις* in calamities *εχουσιν* have *ονομα* the name, *ου* *δε* *εργον* but not the reality.

456. *Cho.* *Και* *μην* and indeed *ο* *Σπαρτιατης* *Τυνδαρεως* the Spartan Tyndarus *αμιλλαται* is struggling *δευρο* hither *γεροντι* *ποδι* with aged foot, *μελαμπεπλος* clad in black *κεκαρμενος* *τε* and shorn *κουρα* *πενθι-*

μῶ with shearing in mourning θυγάτρος for his daughter.

Or. *Απωλομην* I am lost, *Μενελαε* Menelaus; *Τυνδαρεως* ὁδε Tyndarus here *στειχει* is coming *προς ἡμας* to us, οὐ *εσ ομματα* into whose sight *αιδως* shame *ελθειν* to come *εχει με* covers me *μαλιστα* most *τοισιν εξειργασμενοις* for the deeds I have done. *Και γαρ μ' εθρεψε* for he also nurtured me *μικρον οντα* when young, *εξεπλησε δε* and fulfilled *πολλα φιληματα* many loving acts, *περιφερων* dandling *αγκαλαισιν* in his arms *τον παιδα* the son *Αγαμεμνονος* of Agamemnon, *Ληδα τε* and Leda *άμα* at the same time *τιμωντε* [both the] two honouring *με* me *ουδεν ἥσσον* not less *η* than *Διοσκορω* the Dioscuri. *Οἷς* to whom, *ω ταλαινα καρδια εμη* oh my wretched heart *ψυχη τε* and life! *απεδωκα* I have paid back *αμοιβας* a recompence *ου καλας* not good: *τινα σκοτον* what darkness *λαβω* can I take *προσωπῳ* over my face? *ποιον νεφος* what cloud *θωμαι* can I place *επιπροσθεν* in front of me, *φευγων* avoiding *κορας* the pupils *ομματος* of the eyes *γεροντος* of the old man?

Την. *Που* where, *που* where *ιδω* can I see *ποσιν* the husband *της εμης θυγατρος* of my daughter, *Μενελαον* Menelaus? *χεομενος γαρ* for whilst pouring *χοας* libations *επι τῷ ταφῷ* on the tomb *Κλυταιμνηστρας* of Clytemnestra *εκλυον* I heard ὡς that *ἡκοι* he was come *εσ Ναυπλιαν* to Nauplia *ξυν αλοχῷ*

with his wife σεσωσμενος having been saved πολυετης after many years. *Αγετε με* lead me : *θελω γαρ* for I wish *στας* standing *προς δεξιαν αυτου* at his right hand *ασπασασθαι* to salute him, *εισιδων* looking on *φιλον* my friend *χρονιον* after a long time.

Μεμ. Ω *πρεσβυ* oh old man, *χαιρε* hail, *καρα ομολεκτρον* man that has been a partner in the same bed *Ζηνος* of Jupiter.

Την. Ω *χαιρε* oh hail *και συ* thou also, *Μενελεως* Menelaus, *κηδευμα εμον* my kinsman. *Εα* aha ! *ως* how *κακον* it is an evil *το μη ειδεναι* not to know *το μελλον* the future ! 'Ο *δρακων* οδε this serpent *μητροφοντης* slayer of his mother *τιλβει* is glaring *νοσωδεις αστραπας* pestilential gleams *προ δωματων* in front of the house, *στυγημα εμον* my abomination. *Μενελαε* Menelaüs, *προσφθεγγει νιν* dost thou speak to him, *ανοσιον* *καρα* an unholy fellow ?

Μεν. *Τι γαρ* for why ? *εστιν* he is *εκγονος* son *πατρος* of a father *φιλον* dear *μοι* to me.

483. *Την.* 'Οδε γαρ for is he *πεφυκε* born *κεινου* from that man, *γεγως* being *τοιουτος* such as he is ?

Μεν. *Πεφυκεν* he was born from him : *ει δε* but if *δυστυχει* he is unfortunate, *τιμητεος* he is to be honoured.

Την. *Βεβαρβαρωσαι* thou art become a barbarian, *ων* being *χρονιος* a long time *εν βαρβαροις* among barbarians.

Μεν. 'Ελληνικος *τοι* it is an Hellenic cus-

tom *αει* always *τιμαν* to honour *τον ὁμοθεν* the man of kindred birth.

Την. *Και μη* and not *θελειν* to wish *ειναι* to be *προτερον των νομων γε* before the laws at least.

Μεν. *Παν* every thing *το εξ αναγκης* that comes from necessity *δουλον εστιν* is not free *εν τοις σοφοις* in the [opinion of the] wise.

Την. *Συ νυν* thou now *κεκτησο* possess *τουτο* this, *εγω δε* but I *ου κτησομαι* will not possess it.

Μεν. *Οργη* γαρ σου for thy temper *και το γηρας* and old age *αμα* at the same time *ου σοφον* is not wise.

Την. *Τις αγων* what contest *περι σοφιας* about wisdom *ηκοι αν* could come *προς τονδε* with this man? *Ει* if *τα καλα* honourable things *και τα μη καλα* things not honourable *φανερα* are manifest *πασι* to all men, *τις* who *ανδρων* among men *εγενετο* was ever *ασυνετωτερος* more unwise *τουτου* than this man, *οστις* who *ουκ εσκεψατο* did not consider *το μεν δικαιον* what was just, *ουδ' ηλθεν* nor went *επι τον κοινον νομον* to the common law *Ελληνων* of the Greeks? *Επει γαρ* for when *Αγαμεμνων* Agamemnon *εξεπνευσε* breathed forth *βιον* his life, *πληγεις* struck *ιπερ καρα* over the head *θυγατρος της εμης* by my daughter—*αισχιστον εργον* a most shameful deed, *ου γαρ ποτε* for never *αινεσω* will I praise it, *χρην αυτον* it behoved him

επιθειναι μεν to impose on her ὅσκιαν δικην a
 solemn trial αἵματος of blood διωκοντα pro-
 secuting her εκβαλειν τε and to cast out μη-
 τερα his mother δωμάτων from the house :
 ελαβε τοι αν he would in truth have obtained
 το σωφρον the [character of] moderation αντι
 συμφορας instead of misfortune, και and
 ειχετο τε αν he would both have adhered to
 του νομου the law ην τε αν and would have
 been ευσεβης righteous. Νυν δε but now
 ηλθεν he has come ες τον αυτον δαιμονα to
 the same fate μητερι as his mother. Ενδι-
 κως γαρ for with justice ηγουμενος deeming
 αυτην her κακην bad, αυτος himself εγενετο
 has become κακιων worse κτανων having
 slain μητερα his mother. Ερησομαι δε but
 I will ask σε thee τοσονδε thus much, Μενε-
 λεως Menelaus : ει if γυνη the woman ὁμο-
 λεκτρος who is the partner of his bed αποκ-
 τεινειεν should kill τονδε him, και and ὁ του-
 δε παις his son αν again ανταποκτενει shall
 slay μητερα his mother, και επειτα and then
 ὁ γενομενος he who is born κεινου from him
 λυσει shall requite φονον murder φονη by
 murder, ποι δη to what point then περας
 shall the limit κακων of evils προβησεται
 advance? Πατερες our fathers οἱ παλαι of
 old εθεντο settled ταυτα these things καλως
 well : ου μεν ειων they did not suffer περαν
 to pass ες οψιν into the sight ομματων of the
 eyes ουδε nor εις απαντημα to a meeting with
 any one, ὅστις the man who κυρει εχων hap-

pens to have on him *αἷμα* [the stain of] blood, *ὅσιον* δε but to purify him *φίγαισι* by exile *ἀνταποκτείνει* δε but to slay him in return *μη* not. *Εἰς γὰρ* for one *αἰε* *εμελλε* was always likely *ἐνεξέσθαι* to be liable *φόνῳ* to murder *λαμβάνων* receiving *τὸ λοιπθιον μiasma* the last pollution *χεροῖν* on his hands. *Εγὼ* δε but I *μισῶ μὲν* hate *γυναίκας ἀνοσίους* wicked women, *πρωτὴν* δε and first of them *θυγατέρα* my daughter ἢ who *κατεκτανε* killed *ποσιν* her husband. *Οὐ* δε *ποτε* but I will never praise *Ἑλένην* Helen *τὴν σὴν ἀλσχον* thy wife, *οὐδε* nor *προσεῖποιμι* *αὐ* would I speak to her: *οὐδε* nor *ζηλῶ* σε do I envy thee *ἐλθίντα* who wentest *εἰς πεδῖον* to the plain *Τροίας* of Troy *οὐνεκα* for the sake *κακῆς γυναικὸς* of a base woman. *Ἀμύνω* δε but I will give my support, *ὅσον περ* as much as *δυνατὸς εἰμι* I am able, *τῷ νόμῳ* to the law, *παύων* putting a stop to *τὸ θηριώδες τοῦτο* this brutal *καὶ μαιφονον* and blood-thirsty [practice], *ὃ* which *αἰε* *ὀλλύουσιν* always destroys *καὶ γῆν* both land *καὶ πόλεις* and cities. *Ἐπεὶ* since *τίνα ψυχὴν* what feeling *εἶχες* hadst thou *τοτε* then, *ὦ* *τάλας* oh wretched man, *ὅτε* when *μητὴρ* thy mother *ἐξεβαλλε* put forth *μαστον* her breast *ἱκετεύουσα* beseeching *σε* thee? *Εγὼ μὲν* I indeed *οὐκ ἰδὼν* not having seen *τὰ ἐκεῖ κακά* the evils there, *τάλας* wretched *ἐκτῆκω* moisten *γέροντα ὀφθαλμόν* my old eye *δακρυοῖς* with tears. *Ἐν οὖν* one thing however

ὁμορροβει runs in harmony λογοισι τοις εμοις with my words: μισει γε thou art at least hated προς θεων by the gods και and τινεις payest δικας the penalty μητρος for thy mother, αλαιων wandering μανιαισι with fits of madness και φοβοισιν and terrors. Τι why δει με need I ακουειν hear αλλων μαρτυρων from other witnesses, α γε things which παρα it is allowed me εισοραν to see with my eyes. 'Ως ουν in order therefore that ειδης thou mayst know, Μενελεως Menelaüs, μη πρασσε do not do εναντια things adverse τοις θεοις to the gods, θελων wishing ωφελειν to benefit τονδε him: [εα δε but let him καταφονευθηναι be put to death πετροις with stones υπ' αστων by the citizens, η or μη επιβαινε do not tread upon χθονος Σπαρτιατιδος the land of Sparta]. Θυγατηρ δ' εμη but my daughter θανουσα having died επραξεν ενδिका hath fared justly: αλλα but ουκ ην it was not εικος natural αυτην that she θανειν should die προς τουδε at his hands. Εγω δε but I πεφυκα was born μακαριος ανηρ a happy man τα αλλα in other respects πλην except ες θυγατερας as regards my daughters: τουτο δε but in this ουκ ευδαιμονω I am not fortunate.

542. *Cho.* Ζηλωτος he is to be envied ὅστις who ευτυχησεν has been fortunate ες τεκνα as regards his children, και and μη εκτησατο has not drawn upon himself επισημους συμφορας distinguished calamities.

Or. Ω γερων oh old man, εγω τοι I in truth δειμαινω dread λεγειν to speak προς σε to thee, όπου γε wherein μελλω I am about λυπησειν τι at all to grieve σην φρενα thy mind. Εγω δε but I ανοσιος ειμι am unholy κτανων having slain μητερα my mother, όσιος δε γε but holy at least έτερον ονομα by another name, τιμωρων avenging πατρι my father: το γηρας δη το σου let thy old age then ό which εκπλησσει με frightens me λεγειν from speaking, απελθετω depart εκποδων out of the way τοις λογοις ήμιν for our words; και and ειμι I will go καθ' όδον along the road, νυν δε but now ταρβω I dread σην τριχα thy [grey] hair. Τι what χρεν με did it behove me δρασαι to do? αντιθεσ γαρ for contrast δυο two things δυοιν with two. Πατηρ μεν my father εφυτευσε με begat me, ση δε παις and thy daughter ετικτε με gave me birth, αρουρα [like] a field παραλαβουσα having received το σπερμα the seed παρ' αλλου from another: ανευ δε πατρος but without a father ουκ αν ειη ποτε there never could be τεκνον a child. Ελογισαμην ουν I therefore reasoned αμυναι με that I should give aid τω αρχηγετη to the author γενους of my birth μαλλον rather της ύποστασης than to her who supplied τροφας nurture: ή ση δε θυγατηρ but thy daughter, αιδουμαι I am ashamed λεγειν to call her μητερα mother, ιδιοισιν ύμεναιοισι by clandestine nuptials και ουχι σωφροσιν and not modest ηει

had gone *ες λεκτρα* to the bed *ανδρος* of a man; *εξερω* I shall speak of *εμαυτον* myself, *ην* if *λεγω* I speak of *αυτην* her *κακως* evilly; *λεξω δε* but I will speak *ομως* all the same. *Αιγισθος* *Ægisthus* *ην* was *ο κρυπτος* *προσις* the secret husband *εν δομοις* in the house. *Κατεκτεινα* I slew *τουτον* him, *επι δε* and after him *εθυσα* I sacrificed *μητερα* my mother, *δρων μεν* doing indeed *ανοσια* unholy deeds, *αλλα* but *τιμωρων* avenging *πατρι* my father. *Εφ' οἷς δε* but [as to those things] for which *απειλεις* thou threatenest *ως* that *δει με* it behoves me *πετρωθηναι* to be stoned, *ακουσον* hear *ως* how *ωφελω* I am benefiting *απασαν Ἑλλαδα* all Greece. *Ει γαρ* for if *γυναικες* women *ηξουσιν* shall come *ες τοδε* to this point *θρασους* of daring, *φονευειν* to slay *ανδρας* their husbands, *ποιουμεναι* making for themselves *καταφυγας* refugees *ες τεκνα* to their children, *θηρωμεναι* seeking *τον ελεον* compassion *μαστοις* with their breasts, *ην αν* it would be *παρ' ουδεν* as nothing *αυταις* to them *ολλυναι* to slay *ποσεις* their spouses *εχουσαις* having *επικλημα* as a plea *ο τι* whatever *τυχοι* might chance. *Εγω δε* but I *δρασας* doing *δεινα* dreadful deeds, *ως* as *συ* thou *κομπεις* boastest, *επαυσα* have put a stop to *τον νομον τουδε* this law. *Μισων δε* but hating *ενδικως απωλεσα* I justly slew *μητερα* my mother, *ητις* who *προυδωκε* betrayed *ανδρα* her husband *αποντα* who was absent *εκ δωμα-*

των from home μεθ' ὀπλων in arms στρατη-
 λατην as the commander of an army ὑπερ
 πασης γης Ἑλλάδος in the cause of all the
 land of Greece, και and ουκ εσωσε did not
 keep λεχος her bed ακηρατον undefiled.
 Επει δε but when ησθετο she perceived ἀμαρ-
 τουσα that she was sinning, ουκ επεθηκε she
 did not impose δικην a penalty αὐτῇ upon
 herself, αλλα but ὥς that μη δοιη she might
 not pay δικην a penalty ποσει to her hus-
 band, ἐξημιωσε she punished και and απεκ-
 τεινε slew εμον πατερα my father. Προς
 θεων by the gods! (εν ου καλω μεν in no
 righteous cause indeed εμνησθην have I
 named θεων the gods δικαζων justifying φο-
 νον a murder) ει δε δη but if indeed σιγων
 keeping silence ἐπηνουν I had assented to
 τα μητερος the deeds of my mother, τι what
 ὁ κατθανων μ' εδρασεν αν would the dead
 man have done to me? Ουκ αν ανεχορευε
 με would he not have scared me Ερινυσι
 with the Furies μισων hating me? η or θεαι
 do those goddesses παρεισι wait μητρι μεν
 on my mother indeed συμμαχοι as aiders, ου
 δε παρεισι but do they not wait μαλλον
 rather τῷ on him ηδικημενῳ who was in-
 jured? Συ τοι thou in truth, ω γερον oh old
 man, απωλεσας με hast been my ruin φυ-
 τευσας having begotten κακην θυγατερα a
 base daughter: στερηθεις γαρ for having
 been deprived πατρος of my father δια το
 κεινης θρασος through her daring, εγενομην
 I have become μητροκτονος a matricide.

'Ορας seest thou? Τηλεμαχος Telemachus
 ου κατεκτανε did not slay αλοχον the wife
 Οδυσσεως of Ulysses; ου γαρ επεγαμει for
 she did not marry ποσιν husband ποσει on
 husband, ευναστηριον δε but her bed μενει
 remains υγιες undefiled εν οικois in his
 house. 'Ορας dost thou see? Απολλων
 Apollo ος who ναιων inhabiting εδρας seats
 μεσομφαλους central [in the world] νεμει
 deals forth στομα his oracular voice σαφες-
 τατον most unerring, ω to whom πειθομεσ-
 θα we listen παντα in all things οσα what-
 soever κεινος he λεγη αν may speak, πιθο-
 μενος showing obedience τουτω to him εκ-
 τανον I slew την τεκουσαν my mother.
 'Ηγεισθε deem εκεινον him ανοσιον unholy
 και and κτεινετε slay him: εκεινος he ημαρ-
 τεν offended, ουκ εγω not I. Τι what χρην
 με δραν ought I to have done? Η ουχ ο
 θεος was not that god αξιοχρεως of sufficient
 authority λυσαι to purify μiasμα the defile-
 ment μοι for me αναφεροντι imputing it to
 me? Ποι ουν whither then ετι yet τις αν
 φιγοι might a man flee, ει if κελευσας he
 who bade me μη ρυσεται shall not defend
 me μη θανειν from dying? Αλλα but μη
 λεγε do not say ως μεν that ταδε these deeds
 ειργασται have been done ουκ ευ not well, ου
 δε ευδαιμονως but not fortunately ημιν for
 us τοις δρασασι who did them. Αιων δε but
 life μακαριος is happy οσοις μεν for whomso-
 ever βροτων of men γαμοι marriages ευ κα-

θεστασιν have been established, οἷς δε but to whomsoever μη πιπτουσι they do not fall out ευ well, εἰσι they are δυστυχεῖς unfortunate τα τε ενδον both in their affairs at home τα τε θυραζε and their affairs abroad.

604. Γυναικες women αει εφυσαν have always been by nature εμποδων in the way ταις ξυμφοραις of the misfortunes ανδρων of men προς το δυστυχεστερον tending to greater ill-luck.

Την. Επει since θρασυνει thou art arrogant και and ουχ υποστέλλει dost not yield λογῳ to argument, αμειβει δε but answerest με me οὕτω in such wise ὥστε so that αληθσαι με I grieve φρενα in mind, αναξεις με thou wilt impel me μαλλον more εξελθειν to go on επι σου φονον to thy death: θησομαι δε and I shall add αυτο it καλον παρεργον a noble accompaniment πονων of the labours ὧν οὐνεκα for which ηλθον I am come, κοσμησων about to adorn ταφον the tomb θυγατρι for my daughter. Μολων γαρ for having gone εις εκκλητον οχλον to the assembled multitude Αργειων of the Greeks επισεισω I shall rouse πολιν the city ἐκονσαν willing ουκ ακουσαν not unwilling σοι against thee ση τε αδελφη and thy sister δουναι to render λευσιμον δικην the penalty of being stoned. Εκεινη δε but she επαξια is worthy θανειν to die μαλλον more σου than thou ή [she] who ηγριωσε σε infuriated thee τη τεκουση against thy mother αει always πεμπουσα

transmitting *ες ους* into thy ear *μυθους* tales
επι το δυσμενεστερον to excite greater hos-
 tility, *αγγελουσα* reporting *ονειρατα* dreams
τα Αγαμεμνονος of Agamemnon *και* and
τουτο λεχος this marriage *Αιγισθου* of Ægis-
 thus, *ο* which *οι νερτεροι θεοι* may the gods
 below *μισησειαν* abominate, *και γαρ ενθαδε*
 for even here *ην* it was *πικρον* bitter, *εως*
 until *υφηψε* she kindled *δωμα* the house
πυρι with a fire *ανηφαιστω* different from that
 of Vulcan. *Σοι δε* but to thee, *Μενελαε*
 Menelaus *λεγω* I say *ταδε* these things *δρα-*
σω τε and will do them *προς* in addition. *Ει*
if εναριθμει thou hast regard for *το εμον εχ-*
θος my hatred *κηδος τε εμον* and my kins-
 manship, *μη αμυνειν* do not ward off *φονον*
 death *τωδε* for this man *εναντιον* in opposi-
 tion *θεοις* to the gods: *εα δε* but suffer him
καταφονευθηναι to be slain *πετροις* with
 stones *υπ' αστων* by the citizens *η* or *μη*
επιβαινε tread not upon *Σπαρτιατιδος χθο-*
νος the land of Sparta. *Ακουσας* having
 heard *τοσαντα* thus much *ισθι* be wise *μηδε*
ελη and choose not *δυσσεβεις φιλους* un-
 righteous friends *παρωςας* rejecting *ευσε-*
βεστερους those who are more pious. *Αγετε*
δε but lead *ημας* us *απ' οικων τωνδε* from
 these courts, *προσπολοι* ye attendants.

630. *Οτ.* *Στειχε* go, *ως* that *ο επιων ημιν*
λογος our remaining conversation *ικηται* may
 come *προς τονδε* to him *αθορυβως* without
 disturbance, *αποφυγων* escaping *το σου γη-*

ras thy old age. *Μενελαε* Menelaüs, ποι whither *κυκλεις* art thou wheeling *σόν ποδα* thy foot *ἐπὶ συννοια* in meditation, *ἰών* going *ὁδούς διπτυχούς* double paths *διπλῆς μεριμνῆς* of double anxiety?

Mem. Εἶσόν let me be : *συννοοῦμενος* meditating *τι* something *ἐν ἐμαυτῷ* in myself, *ἀμνηχανῶ* I am perplexed *ὅπῃ* in what direction *τῆς τύχης* of fortune *τραπώμαι* I must turn.

Or. Μη νυν περαινέ do not now complete *τὴν δοκῆσιν* thy resolve, *ἀλλὰ* but *ἀκούσας* having heard *λόγους ἐμούς* my words *προσθε* first, *τότε* then *βουλευοῦ* take counsel.

Men. Λέγε speak : *ἐν γὰρ εἶπας* for thou hast well said : *ἐστὶ δέ* but there is [an occasion] *οὐ* where *σιγῇ* silence *γενοίτο* *ἀν* might be *κρείσσων* better *λόγου* than speech, *ἐστὶ δέ* and there is *οὐ* where *λόγος* speech *σιγῆς* than silence.

Or. Λέγοιμι ἂν I would speak *ἤδη* at once : *τὰ μακρὰ* things at length *ἐστὶν* are *ἐμπροσθεν* before *τῶν σμικρῶν λόγων* short speeches *καὶ* and *μαλλὸν σαφῆ* more clear *κλυεῖν* to hear. *Σὺ* thou, *Μενελεῶς* Menelaüs, *δίδου* give *ἐμοὶ* to me *μηδέν* nothing *τῶν σῶν* of what is thine, *ἀποδος δέ* but give back *ὅ* what *ἐλάβες* thou hast received, *λαβὼν* having taken it *παρὰ ἐμοῦ πατρὸς* from my father. *Οὐκ εἶπον* I did not mean *χρηματα* riches — *χρηματα* [it will be] riches, *ἢν* if *σώσης* thou wilt save *ψυχὴν ἐμὴν* my life, *ἅπερ* which *ἐστὶν* are *φιλτάτα*

the dearest *μοι* to me *των εμων* of all my possessions. *Αδικω* I am acting unjustly, *χρη με λαβειν* I ought to receive *αντι τουδε του κακου* in return for this evil *αδικον τι* something unjust *παρα σου* from thee. *Και γαρ* for also *Αγαμεμνων* Agamemnon *πατηρ* my father *αθροισας* having assembled *Ἑλλάδα* Greece *αδικως* unjustly *ηλθε* went *εσ Ιλιον* to Tróy, *ου* not *αυτος* himself *εξαμαρτων* doing wrong, *αλλα* but *ιωμενος* healing *αμαρτιαν* the wrong *αδικιαν τε* and injustice *της σης γυναικος* of thy wife. *Χρη μεν σε* it behoves thee *δουναι* to give *ημιν* to us *εν τοδε* this one thing *ανθ' ενός* in return for one. *Απεδοτο δε* but he gave *το σωμα* his body *αληθως* truly *σοι* for thee, *ως* as *χρη* behoves *τους φιλους* friends *τοις φιλοις* to their friends, *εκπονων* toiling *παρ' ασπιδα* at the shield, *οπως* that *συ* thou *λαβοις* mightest take back *την σην ξυναορον* thy wife. *Αποτισον ουν* pay back then *μοι* to me *τουτο ταυτο* this same thing *λαβων* having received it *εκει* there, *πονησας* toiling *μιαν ημεραν* one day *στας* standing *σωτηριος* as a preserver *υπερ ημων* over us, *μη εκπλησας* not completing *δεκα ετη* ten years. *Ἄ* *δε σφαγια* but the sacrifices which *Αυλις* Aulis *ελαβε* received *εμης ομοσπορου* of my sister, *εω σε* I permit thee *εχειν* to keep *ταυτα* them: *συ* thou *μη κτεινε* kill not *Ἑρμιονην* Hermione. *Δει γαρ* for it is inevitable *σε* that thou *τανυν* now *φερεσθαι* bear thyself *πλεον*

higher *εμου πρασσοντος* when I am in such a case *ὡς πρασσω* as I now am in, *και εμε* and that I *εχειν συγγνωμην* forgive thee for it. *Δος δε* but concede *τω ταλαιπωρω πατρι* to my wretched father *εμην ψυχην* my life *και εμης αδελφης* that of my sister *παρθενου* a virgin *μακρον χρονον* too long a time: *θανων γαρ* for dying *λειψω* I shall leave *οικον* the house *πατρος* of my father *ορφανον* orphaned. *Ερεις* thou wilt say *αδυνατον* it is impossible: *τουτο* this *αυτο* is that very thing: *χρη* it behoves *τους φιλους* friends *ωφελειν* to assist *τοις φιλοις* friends *εν τοις κακοις* in misfortunes: *otan δε* but when *ο δαιμων* the deity *εν διδω* gives things prosperously, *τι δει* what need is there *φιλων* of friends? *ο γαρ θεος* for the god *αυτος* himself *θελων* being willing *ωφελειν* to help us *αρκει* is enough. *Δοκεις* thou seemest *πασιν Ἑλλησι* to all the Greeks *φιλειν* to love *δαμαρτα* thy wife, (*και ου λεγω* I do not say *τουτο* this *υποτρεχων σε* creeping up to thee *θωπεια* with flattery) *ικνουμαι σε* I entreat thee *ταυτης* by her—*ω μελεος* oh wretched that I am *εμων κακων* for my misfortunes, *ες οιον* to what a point *ηκω* am I come! *Τι δε* but why *δει με* must I *ταλαιπωρειν* suffer? *ικετευω γαρ* for I beseech *ταδε* these things *υπερ παντος οικον* on behalf of the whole house. *Ω θειε ομαιμε* oh noble brother *πατρος* of my father, *δοκει* think *τον θανοντα* that he who is dead *κατα*

χθονος beneath the earth ακουειν hears ταδε these words, ψυχην his soul ποτωμενην hovering ὑπερ σου above thee; και and λεγειν speaks α the words which εγω λεγω I speak. Ταυτα these things ειρηκα I have said ες τε δακρυα with respect to both tears και γοους and groans και ξυμφορας and misfortunes, και and απητηκα have asked την σωτηριαν safety, θηρων seeking ο what παντες all και and ουκ εγω not I μονος alone ζητω seek.

Chorus. Και εγω and I και γυνη περ ουσα though being a woman ομως yet ικνουμαι σε supplicate thee ωφελειν to assist τοις δεομενοισι those who are in need: ει δε but thou art οιος τε able.

Men. Ορεστα Orestes, εγω τοι I in truth καταιδουμαι respect σου κατα thy life, και and βουλομαι wish ξυμπνησαι to sympathise σοις κακοισι with thy sufferings: και γαρ ούτω for thus also χρη it behoves us ξυνεκκομιζειν to help to bear κακα the misfortunes των ομαιμων of one's kinsmen, ην if θεος the god διδω give δυναμιν the power, θνησκοντα dying και κτεινοντα and slaying τους εναντιους their enemies: χρηζω δε but I wish αυ further το δυνασθαι the power τυχειν to happen to me προς θεων from the gods. Ήκω γαρ for I am come εχων having δορυ my spear κενον destitute ανδρων συμμαχων of men to fight with me, αλωμενος wandering πονοις μυριοις amid ten thousand difficulties, σμικρα ξυν αλκη with little suc-

cour φίλων from the friends τῶν λελειμμένων that are left. *Μαχη μὲν οὖν* in battle then *οὐκ ἀν' ὑπερβαλόμεθα ἀν* we could not overcome *Πελασγὸν Ἀργὸς* Pelasgic Argos : *εἰ δέ* but if *δυναιμεθα* we are able *λογοῖς μαλθακοῖς* by soft speeches, *ἐνταυθα* to that point ἐλπίδος of hope *προσηκομεν* we are come. *Πῶς γάρ* for how *έλοι ἀν τις* could a man gain *τα μεγάλα* great things *σμικροῖς πονοῖσι* with little labours? *ἀμαθές* it is stupid *καὶ* even *το βουλεσθαι* to wish *ταδε* this. *Ὅταν γάρ* for when *δημὸς* the people *ήβᾳ* is vigorous, *πέσων* falling *εἰς ὀργήν* into anger, *ὅμοιον* it is like *ὥστε* as *πῦρ λαβρόν* a fierce fire *κατασβεσαι* to quench : *εἰ δέ* but if *τις* any one *αὐτὸς* himself *ήσυχως* calmly *χαλῶν* relaxing *ὑπείκοι* yield *ἐντεινόντι μὲν* to it when it is straining, *εὐλαβούμενος* watching *καιρὸν* the season, *ἰσως* perhaps *ἐκπνεύσει ἀν* it may breathe itself out : *ὅταν δέ* but when *ἀνῆ* it has spent *πνέας* its breath, *τύχοις ἀν αὐτοῦ* thou mayst deal with it *ὅσον θέλεις* as thou wilt. *Ἐνεστί* δέ but there is in it *οἶκτος* pity, *ἐνὶ δέ* and there is in it *καὶ* also *θυμὸς μέγας* a mighty spirit, *κτῆμα τιμιωτάτον* a most valuable possession *καρᾶδουκουντι* to one who is watching. *Ἐλθὼν δέ* but going *πειρασομαι* I will try *σοι* for thee *πεισαι* to persuade *Τυνδαρεῶν τε* both Tyn-darus *πολιν τε* and the city *χρησθαι* to use *τῷ* *λίαν* their great power *καλῶς* nobly. *Καὶ ναὺς γάρ* for a ship also *ἐνταθείσα*

stretched *προς βίαν* forcibly *ποδι* on its foot [rope] *εβαψεν* is wont to dip, *εστη δε* but settles *αιθις* again *ην* if *χαλα* it relax *ποδα* its foot [rope]. 'Ο γαρ θεός for the god *μισει* hates *τας αγαν προθυμιας* too great zeal, *αστοι δε* and the citizens *μισουσιν* hate it: *δει δε με* and it behoves me, *ουκ αλλως λεγω* I do not say otherwise, *σωζειν* to save *σε* thee *σοφια* by wisdom *μη* not *βια* in spite *των κρεισσονων* of those who are stronger. *Ου δε αν σωσαιμι σε* but I could not save thee *αλκη* by strength, *η* whereby *ισως* perhaps *δοξαζεις* thou thinkest [I could]: *ου γαρ ραδιον* for it is not easy *λογχη μια* with one lance *στησαι* to set up *τροπαια* trophies *των κακων* over the evils *α* which *παρα* are attendant *σοι* on thee. *Ου γαρ ποτε* for never *προσηγομεσθα* have we gained over *γαιαν* the land *Αργους* of Argos *εσ το μαλθακον* to tenderness, *νυν δε* but now *αναγκαιως εχει* it is necessary *τος σοφοις* for the wise *ειναι* to be *δουλοις* slaves *της τυχης* of fortune.

Or. Ω oh [thou] *ουδεν* who art nothing *τα* *αλλα* in other respects *πλην* except *στραλητατειν* to go to war *ουνεκα γυναικος* for the sake of a woman, *ω κακιστε* oh thou most base *τιμωρειν* to give aid *φιλois* to thy friends, *φενγεις με* dost thou avoid me *αποστραφεις* turning away? *τα δε* but the deeds *Αγαμεμνονος* of Agamemnon *φρονδα* are gone: *ησθα αρα* thou wast then *αφίλος* un-

friended, *ω πατερ* oh father, *πρασων* faring *κακως* badly. *Οιμοι* woe's me ! *προδεδομαι* I am abandoned, *και* and *ουκετι εισι* there are no longer *ελπιδες* hopes, *οπη* by what way *τραπομενος* turning *φυγω* I may escape *θανατον* death *Αργειων* from the Argives. *Ουτος γαρ* for this man *ην* was *μοι* to me *καταφυγη* a refuge *σωτηριας* of safety. *Αλλα* but *εισορω γαρ* for I see *τονδε φιλτατον* this dearest *βροτων* of men *Πυλαδην* Pylades, *στειχοντα* coming *δρομω* with speed *απο Φωκεων* from the Phocians, *ηδειαν οψιν* a pleasing sight : *ανηρ* a man *πιστος* who is faithful *εν κακοις* in misfortunes *κρεισσω* is better *γαληνης* than a calm *ναυτιλοισι* for sailors *εισοραν* to behold.

729. *Pylades*. *Ίκομην* I came *δι' αστεως* through the city *προβαιναν* advancing *θασσον* more quickly *η* than *εχρην με* I ought, *ακουσας* hearing of *ξυλλογον* an assembly *πολεως* of the state, *ιδων δε τον* and seeing it *αυτος* myself *σαφως* plainly, *επι σε* [directed] against thee *συγγονον τε την σην* and thy sister, *ως* as *κτενουντας* about to kill you *αυτικα* forthwith. *Τι* what *ταδε* are these things ? *πως εχεις* how art thou ? *τι πρασσεις* how art thou faring, *φιλτατε* dearest *εμοι* to me *ηλικων* of my fellows *και φιλων* and friends *και ξυγγενειας* and kindred ? *συ γαρ* for thou *ει* art *παντα ταδε* all these *μοι* o me.

Ορ. Οιχομεσθα we are lost, *ως* that *δηλωσω*

I may show σοι to thee τα εμα κακα my misfortunes εν βραχει in short compass.

Pyl. Ξυγκατασκαπτοις αν thou wouldst ruin with thee ημας us : τα γαρ των φιλων for the affairs of friends κοινα are common.

Or. Μενελεως Menelaus κακιστος is most base ες με towards me και and κασιγνητην εμην my sister.

Pyl. Εικοτως very likely γιγνεσθαι that there should be ανδρα κακον a base husband κακης γυναικος of a base wife.

Or. Μολων arriving απεδωκεν he has rendered εμοιγε to me ταυτον the same ωσπερ as if ουκ ελθων not having come.

Pyl. Η γαρ εστι for is he ως αληθως in truth αφυγμενος arrived τηνδε χθονα to this land ?

Or. Χρονιος after a long time : αλλα but όμως yet εφωραθη he has been found out ταχιστα most quickly κακος to be bad φιλοις to his friends.

Pyl. Και εληλυθεν and is he come ναυστολων bringing in his ship την κακιστην δαμαρτα his most wicked wife ?

Or. Ουκ εκεινος not he, αλλα but εκεινη she ηγαγε has led κεινον him ενθαδε hither.

Pyl. Που where is ή [she] who μια γυνη for one woman ωλεσεν has ruined πλειστους the greatest number Αχαιων of Greeks ?

744. *Or.* Εν δομοις εμοις in my halls, ει δη if indeed χρεων it is lawful καλειν to call τουσδε them εμους mine,

Pyl. Τινας δε λογους but what words συ ελεξας hast thou spoken κασιγνητω to the brother σου πατρος of thy father?

Or. Μη ιδειν not to see με me θανοντα slain υπ' αστων by my countrymen και as well as κασιγνητην εμην my sister.

Pyl. Προς θεων by the gods τι what ειπε did he say προς ταδε to this? ταδε γαρ for this θελω I wish ειδεναι to know.

Or. Ηυλαβειτο he was cautious: ο which οι κακοι φιλοι bad friends δρωσι do τοις φιλοισι to their friends.

Pyl. Ες ποιαν σκηψιν to what excuse προβαινων proceeding? μαθων when I have learnt τουτο this εχω I have παντα all particulars.

Or. Ουτος this man ηλθε came πατηρ the father ο σπειρων who begat τας αριστας θυγατερας those noble daughters.

Pyl. Λεγεις thou meanest Τυνδαρεων Tyn-dareus; ισως perhaps θυμουμενος angry σοι with thee θυγατερος on account of his daughter.

Or. Αισθανει thou seest it: ειλετο he chose το κηδος the relationship τουδε of him μαλλον rather η than πατρος of his father.

Pyl. Και and ουκ ετολμησε did he not venture παρων being present αντιλαξυσθαι to take part σων πονων in thy troubles?

Or. [No:] ου γαρ πεφυκε for he is not by nature αιχμητης a warrior, αλκιμος δε but valiant εν γυναιξιν among women.

Pyl. *Εἰ ἀρα* thou art then *ἐν κακοῖς μεγίστοις* amid the greatest troubles, *καὶ* and *ἀναγκαιὸν* it is necessary *σε θανεῖν* that thou must die.

756. *Or.* *Χρεὼν* it is fated *πολίτας* that the citizens *θεσθαὶ ψήφον* pass a vote *ἀμφ' ἡμῶν* about us *ἐπὶ φονῶ* for death.

Pyl. 'H which [vote] *κρίνει* will decide *τι χρῆμα* what thing? *λέξον* say, *ἐρχομαι γὰρ* for I walk *διὰ φόβου* in fear.

Or. *Ἢ* either *θανεῖν* to die *ἢ* or *ζῆν* to live: *ὁ μῦθος* the tale *οὐ μακρὸς* is not long *περὶ μακρῶν* about long affairs.

Pyl. *Φεύγε νυν* flee now *συν κασιγνητῇ* *σεθεν* with thy sister *λίπων* leaving *μελαθρα* these courts.

Or. *Οὐχ ὄρας* dost thou not see? *φυλασσομεσθα* we are watched *πανταχῇ* on every side *φρουριῶσι* with guards.

Pyl. *Εἶδον* I saw *ἀγνίας* the streets *αστεως* of the city *πεφραγμενας* fenced in *τευχεσι* with arms.

Or. *Πυργηρουμεθα* we are blockaded *σώμα* as to our person *ὥσπερ* as *πολὺς* a city *πρὸς ἐχθρῶν* at the hands of enemies.

Pyl. *Καὶ νυν* and now *ἐροῦ με* ask me *τι πάσχω* what I am suffering: *καὶ γὰρ αὐτὸς* for myself also *οἰχομαι* am undone.

Or. *Πρὸς τίνος* by whom? *τοῦτο κακὸν* this evil *προσεῖη* *αὐ* would be added *τοῖς ἐμοῖς κακοῖς* to my evils.

765. *Pyl.* *Στρόφιός* Strophius *πατήρ* my

father θυμωθείς in anger ηλασε με has driven me φυγαδα a fugitive απ' οικων from his house.

Or. Επιφερων bringing against thee ιδιον τι εγκλημα some private accusation η or κοινον one common πολιταις to the citizens?

Pyl. 'Οτι that συνηραμην σοι I undertook with thee φονον the murder μητρος of thy mother, λεγων calling me ανοσιον unholy.

Or. Ω ταλας oh wretched man, τα εμα κακα my misfortunes εοικε seem likely λυπησειν to grieve και σε thee also.

Pyl. Ουχι χρωμεθα we do not use τροποισι the customs Μενελεω of Menelaüs: οιστεον we must endure ταδε these things.

Or. Ου φοβει art thou not afraid μη lest Αργος Argos θελη wish αποκτειναι σε to slay thee ωσπερ as και εμε me also?

Pyl. Ου προσηκομεν we do not belong τοισδε to these κολαζειν to punish, γη δε but to the land Φωκεων of the Phocians.

Or. Οί πολλοι the multitude δεινον are a formidable thing, όταν when εχωσι they have κακουργους προστατας wicked leaders.

Pyl. Αλλα but αι βουλευουσι they ever counsel χρηστα good όταν when λαβωσι they get χρηστους good ones.

Or. Ειεν well, well; χρη λεγειν we must speak ες κοινον to a common purpose.

Pyl. Περι τινος αναγκαιου concerning what necessary matter?

Or. *Εἰ* if *ελθων* going *λεγοιμι* I should speak *αστοισι* to the citizens——

Pyl. *Ὡς* that *εδρασας* thou hast done *ενδικα* just deeds?

Or. — *τιμωρων* avenging *πατρι* *εμαυτου* my father?

Pyl. *Μη* *λαβωσι* σε [I fear] that they would not receive thee *ασμενοι* gladly.

Or. *Αλλα* but *υποπτηξας* trembling *καθανω* should die *σιγη* in silence?

Pyl. *Τοδε* this *δειλον* is cowardly.

Or. *Πως* *ουν* how then *αν* *δρωην* should I act?

Pyl. *Εχεις* hast thou *τινα* *σωτηριαν* any [mode of] safety, *ην* if *μενης* thou remain?

Or. *Ουκ* *εχω* I have not.

Pyl. *Εστι* *δε* but is there *ελπις* hope *μολοντα* that going *σωθηναι* thou mayst be saved *κακων* from thy evils?

Or. *Γενοιτο* *αν* there might be, *ει* if *τυχοι* it chanced.

Pyl. *Ουκ* *ουν* *τουτο* is not this then *κρεισσον* better *η* than *μενειν* to remain?

Or. *Αλλα* *δητα* but then *ελθω* should I go?

Pyl. *Θανων* *γοιν* dying at least *ωδε* thus *θανει* thou wilt die *καλλιον* more nobly.

Or. *Και* and *το* *πραγμα* the cause *ενδικον* *μοι* has justice on my side.

Pyl. *Ευχου* *μονον* pray only *τω* *δοκειν* [that it may] in seeming.

Or. *Λεγεις* thou sayest *ευ* well: *φενγω*

I avoid το δειλον cowardice τηδε this way.

Pyl. Μαλλον rather η than μενων remaining.

784. *Or.* Και τις and some one οικτισειε γ' αν με might pity me—

Pyl. Ἡ γαρ ευγενεια σου for thy noble birth μεγα is a great thing.

Or. — ασχαλλων indignant at θανατον πατρων my father's death.

Pyl. Παντα ταυτα all these things εν ομμασιν are before our eyes.

Or. Ιτεον I must go, ως since ανανδρον it is cowardly κατθανειν to die ακλεως ignobly.

Pyl. Αινω I assent to ταδε these things.

Or. Η λεγωμεν ουν must we tell then ταυτα these things εμη αδελφη to my sister?

Pyl. Μη do not προς θεων by the gods!

Or. Δακρυα γουν tears for instance γενοιτο· αν would result.

Pyl. Ουκ ουν ουτος is not this then μεγας οιωνος a great omen?

Or. Δηλαδη manifestly σιγαν to be silent αμεινον is better.

Pyl. Κερδανεις δε but thou wilt gain τω χρονω by time.

Or. Κεινο that μονεν alone προσαντες is difficult μοι for me.

Pyl. Τι what τοδε καινου [is] this new thing [which] λεγεις αν thou art saying again?

Or. Μη lest *θεαι* the goddesses κατασχωσι me controul me οιστρῶ with their sting.

Pyl. Αλλα but *εγω* I κηδευσω σε will take care of thee.

Or. Δυσχερες it is difficult ψανειν to touch ανδρος νοσούντος a man diseased.

Pyl. Ουκ εμοιγε not for me [to touch] σου thee.

Or. Ευλαβου dread μετασχειν to share της εμοις λυσης my madness.

Pyl. Τοδε ουν ιτω away with that however!

Or. Ουκ αρα οκνησεις wilt thou not then be hesitating?

Pyl. [No:] οκνος γαρ for hesitation μεγα κακον is a great evil τοις φιλοις to friends.

Or. Ερπε νυν go now οιαξ helm ποδος μοι of my foot.

Pyl. Εχων having φιλα γε κηδευματα friendly care of thee.

Or. Και and πορευσον με guide me προς τυμβον to the tomb πατρος of my father.

Pyl. Ως τι δη to what end indeed τοδε this?

Or. Ως that ικετευσω I may supplicate νυν him σωσαι με to save me.

Pyl. Το γε δικαιον the principle of justice ωδε εχει so holds good.

Or. Μηδε δε ιδοιμα but may I not even see μνημα the tomb μητερος of my mother!

Pyl. Ην γαρ for she was πολεμια hostile. Αλλα but επειγε hasten, ως that φηφος the

vote *Αργειων* of the Greeks *μη σε ἔλῃ* may not overtake thee *προσθε* beforehand *περιβαλων* placing upon *εμοις πλευροις* my sides *πλευρα* thy sides *νωχελη* infirm *νοσῶ* with disease, *ὥς* since *εγω* I *φροντιζων* σμικρα having little heed *οχλου* of the multitude *ουδεν αισχυνθεις* not at all ashamed *οχησω* will conduct thee *δι' αστεως* through the city. *Που γαρ* for where *δειξω* shall I show myself *ων* to be *φίλος* a friend, *ει* if *μη επαρκεσω σε* I shall not aid thee *οντα* being *εν δειναις ξυμφοραις* in dreadful calamity?

Or. *Τουτο* this *εκεινο* is that saying: *Κτασθε* procure for yourselves *ἑταιρους* companions *μη μονον* not only *το συγγενες* relationship: *ὥς* since *ανηρ* a man *ὅστις* who *συντακη* sympathizes *τροποισιν* in habits, *ων* though he is *θυραιος* a stranger, *κρεισσων* is better *μυριων ὀμαιμων* than a thousand kinsmen *ανδρι* for a man *κεκτησθαι* to possess *φίλος* as a friend.

807. *Chorus.* *Ὁ μεγας ολβος* their great prosperity *ἃ τε αρετα* and their valour *μεγα φρονουσα* that bore itself so loftily *αν' Ἑλλαδα* throughout Greece *και* and *παρα Σιμωνντιοις οχετοις* by the streams of the Scamander *παλιν ανηλθεν* has gone back *εξ ευτυχιας* from good fortune *Ατρειδαις* for the Atridæ *παλαι* of old *απο παλαιας συμφορας* from the ancient calamity *δομων* of the house, *ὅποτε* when *ερις* the discord *χρυσεας αρνος* of the golden lamb *ηλυθε* came *Ταν.*

ταλιδαις on the Tantalidæ οικτροτατα θεινα-
 ματα most pitiable banquets και σφαγια and
 sacrifices γενναιων τεκεων of noble children :
 όθεν whence φονος slaughter εξαμβειβων suc-
 ceeding φονω to slaughter ου προλειπει fails
 not δι' αιματος in blood δισσοισιν Ατρειδαις
 to the two sons of Atreus. Το καλον good
 ου καλον is not good, τεμνειν to sever χροα
 the flesh τοκεων of parents πυριγενει παλα-
 μα with an instrument forged in the fire,
 δειξαι δε and to hold up ξιφος the sword με-
 λανδετον black-bound φονω with blood ες
 αυγας to the rays αελιοιο of the sun : το δε
 κακουργειν but to act wickedly αυ again μαι-
 νολις ασεβεια is mad impiety παρανοια τε
 and insensate folly κακοφρωνων ανδρων of
 evil-minded men. Τυνδαρις δε ταλαινα but
 the wretched daughter of Tyndarus αμφι
 φοβω in fear θανατου of death ιαχησε cried
 out, " Τεκνον child ου τολμας thou art not
 daring όσια righteous deeds, κτεινων slaying
 σαν μη-ερα thy mother : μη [take care] lest
 τιμων respecting πατρων χαριν thy father's
 sake εξαναψη thou lay up δυσκλειαν dishon-
 our ες αι for ever." Τις νοσος what disease
 η or τινα δακρυα what tears και and τις ελεος
 what pity μειζων is greater κατα γαν through
 the earth η than θεσθαι to affix χειρι to one's
 hand μητροκτονον αίμα the blood of a mo-
 ther's slaughter? Οίον εργον what a deed ό
 γε he Αγαμεμνονιος παις the son of Aga-
 memnon τελεσας having performed βεβακ-

χευται has raved *μανιαισιν* in madness, *θη-
ραμα* a game to be hunted *Ευμενισι* by the
Furies *φονῶ* for slaughter, *δινευων* glaring
round *δρομασι βλεφαροις* with rolling eyes.
Ω μελεος oh wretched! *ὅτε* when *εσιδων*
beholding *μαστον* the breast *ματερος* of his
mother *ὑπερτελλοντα* rising above *φαρεων*
her robes *χρυσεοπηνητων* woven in gold,
εθετο he made *ματερα* his mother *σφαγιον* a
victim, *αμοιβαν* in retribution *πατρῶων πα-
θεων* for his father's sufferings.

843. *Elec.* *Γυναικες* ye women, *η τλημων*
Ορεστης has the wretched Orestes *δαμεις*
overcome *θεομανει λυσση* by heaven-sent
madness *αφωρμηται* sallied forth *που* any
where *τωνδε δομων* from this house?

Cho. *Ἕκιστα* by no means: *οιχεται δε* but
he is gone *προς Αργειον λεων* to the Argive
people *δωσων* about to allow *αγωνα τον προ-
κειμενον* the proposed trial *περι ψυχης* for
his life, *εν ᾧ* in which *χρεων ὑμας* it behoves
you *ζην* to live *η θανειν* or to die.

Elec. *Οιμοι* woe's me! *τι χρημα* what
thing *εδρασεν* has he done? *τις δε* and who
επεισε νιν persuaded him?

Cho. *Πυλαδης* Pylades: *αγγελος δε ὁδε*
but this messenger here *ου μακραν* not far
off *εοικε* seems likely *λεξειν* to tell *τα κειθεν*
news from thence *περι σου κασιγνητου* about
thy brother.

Messen. *Ω τλημον* oh wretched maid, *ω
δυστηνε παι* oh unhappy daughter του στρα-

τηλατου Αγαμεμνονος of the chieftain Agamemnon, ποτνια Ηλεκτρα august Electra, ακουσον hear λογους δυστυχεις unlucky accounts ούς which ήκω I am come φερων bringing σοι to thee.

Elec. Αιαι ah ah! διοιχομεσθα we are quite undone: δηλος ει thou art manifest λογω by thy speech, ήκεις γαρ for thou art come, ως εοικεν as it seems, αγγελος a messenger κακων of woes.

Messen. Εδοξεν it hath been decreed ψηφω by the vote Πελασγων of the Pelasgi σου κασιγνητον that thy brother και σε and thou, ωταλαινα oh wretched maid, θανειν shall die τηδε εν ήμερα in this day.

Elec. Οιμοι woe's me, ελπις the expectation προσηλθεν has come, ήν which φοβουμενη fearing παλαι εξετηκομην I have long been pining at το μελλον the future γοοις with groans. Αταρ but τις αγων what contest, τινες λογοι what debates εν Αργειοις among the Argives καθειλον ήμας have defeated us και επεκυρωσαν and ratified θανειν that we should die? Λεγε say, ω γεραιε oh old man, ποτερα whether δει με it behoves me λευσιμω χειρι by the hand casting stones η or δια σιδηρου by the sword απορρηξαι to cut short πνευμα my breath, κεκτημενην obtaining κοινας συμφορας common fortunes αδελφω with my brother.

866. *Messen.* Ετυγχανον μεν I happened βαινων to be going αγροθεν from the fields

εσω πυλων within the gates, δεομενος wish-
 ing πυθεσθαι to learn τα τε both the things
 αμφι σου about thee τα τε and those αμφ'
 Ορεστου about Orestes: ειχον γαρ for I had
 αι ποτε ever formerly ευνοιαν good will σω
 πατρι to thy father, και and σος δομος thy
 house εφερβε με fed me πεινητα μεν poor in-
 deed, γενναιου δε but noble φιλοις for my
 friends χρησθαι to use. 'Ορω δε but I see
 οχλον a crowd στειχοντα going και and θασ-
 σοντα sitting on ακραν the height ου where
 φασι they say Δαναου that Danaus πρωτον
 first διδοντα rendering δικας justice Αιγυπτω
 to Αgyptus αθροισαι assembled λαον the peo-
 ple ες κοινας εδρας to a common sitting. Ιδων
 δεδη and seeing αθροισμα an assembling ηρο-
 μην I asked τινα one αστων of the citizens,
 Τι καινον what is there new Αργει at Argos?
 μων τι αγγελμα has some tidings παρα πο-
 λεμιων from foes ανεπτρωκε roused up πο-
 λιν the city Δαναϊδων of the Danaïdæ? 'Ο
 δε but he ειπε said, Ουχ ορας dost thou not
 see κεινον Ορεστην that Orestes στειχοντα
 coming πελας near, δραμουμενον about to
 run αγωνα θανασιμον a deadly race? 'Ορω
 δε but I see αελπτον φασμα a dreadful sight,
 ο which μηποτε ωφελον would I had never
 [seen], Πυλαδην τε both Pylades και and
 σου συγγονου thy brother στειχοντα going
 ομου together, τον μεν the one κατηφη cast
 down και and παρειμενον relaxed νοσω by
 disease, τον δε and the other ωστε as αδελφον

a brother λυπουμενον grieving ισα equally φιλω with his friend, κηδενοντα tending νοσημα his illness παιδαγωγια by conducting him. Επει δε but when εγενετο there was πληρης οχλος a full multitude Αργειων of the Argives, κηρυξ a herald αναστας rising up ειπε said, Τis who χρηζει wishes λεγειν to say ποτερον whether χρεων it is fit Ορεστην that Orestes μητροκτονουντα slayer of his mother κατθανειν die η μη or not? Και and επι τωδε after him ανισταται rises up Ταλθυβιος Talthybius, ος who συνεπορθει Φρυγας ravaged the Phrygians in conjunction σφ πατρι with thy father. Ελεξε δε and he spoke, ων being αιει always υπο τοις δυναμενοισιν under the [influence of the] powerful, διχομυθα words of double meaning, εππαγλουμενος μεν reverencing indeed σου πατερα thy father, ου δε επαινων but not praising σου συγγονον thy brother, ελίσσων weaving κακους λογους evil words καλως speciously, οτι [saying] that καθισταιη he is establishing νομους laws ου καλους that are not good ες τους τεκοντας towards parents, εδιδου δε but he presented το ομμα his eye αιει always φαιδρωπον bright τοις φιλοις on the friends Αιγισθου of Ægisthus. Το γαρ γενος for their race τοιουντον is such: κηρυκες heralds αιει always πηδωσι fawn επι τον ευτυχη on the prosperous man: οδε δε but he φιλος is a friend αυτοις to them ος who δυνηται is of power πολεος over the state η τε and is εν

αρχαισιν in authority. *Επι τῷδε* δε but after him *Διομηδης* *αναξ* king Diomedes *ηγόρευεν* harangued them. *Οὗτος* he *εἰα* permitted them *κτανεῖν μὲν* to kill *οὔτε σε* neither thee *οὔτε* nor *συγγονόν* thy brother, *εὐσεβεῖν* δε but to act righteously *ζημιούντας* punishing you *φυγῇ* with exile. *Επερροθησαν* δε but they shouted *οἱ μὲν* some ὥς that *λεγοί* he spoke *καλῶς* well, *οἱ δε* but others *οὐκ ἐπῆνουν* praised him not. *Και ἐπι τῷδε* and after him *ανίσταται* rises up *ἀνὴρ τις* a certain man *αθυρογλωσσος* of unchained tongue, *ισχυὼν* strong *θρασεῖ* in audacity, *Ἀργεῖος* an Argive *οὐκ Ἀργεῖος* not an Argive, *ἠναγκασμένος* forced on us, *πισυνος* relying *θορυβῷ τε* both on noise *καὶ* and *ἀμαθεί* *παρρησία* ignorant boldness of speech, *πιθανός* persuasive *ἐτι* still *περιβαλεῖν αὐτούς* to involve them *κακῷ τινι* in some evil. *Ὅταν γάρ* for when *ἡδύς* [a man who is] sweet *τοῖς λόγοις* in words, *φρονῶν κακῶς* designing ill, *πειθῇ* persuades *τὸ πλῆθος* the mob, *κακὸν μέγα* it is a great evil *πολεῖ* to the city. *Ὅσοι δε* but as many as *σύν νῷ* with intelligence *αἰ* always *βουλευουσιν* advise *χρηστά* good measures, *εἰσιν* are *χρησιμοί* useful *πολεῖ* to the city *αὐθις* hereafter, *κάν μὴ* even if not *παραντικά* at the moment. *Ὡδε δε* but thus *χρη* it behoves *τὸν προστατὴν* the leader [of the people] *ιδόντα* looking *θεασθαι* to form his speculations: *τὸ γὰρ χρῆμα* for the matter *γίγνεται ὁμοίον*

is similar τῷ λεγοντι to the man who speaks τους λογους the speeches και and τιμωμενῶ who is honoured. Ὅς he εἶπε said αποκτεῖναι that they should kill Ορεστην Orestes και σε and thee βαλλοντας smiting you πετροῖς with stones. Τυνδαρεως δε but [it was] Tyndarus ὑπο ετεινε [that] suggested τῷ κατακτεινουντι to the man who was for killing σφῶ you too, λεγειν to speak τοιουτους λογους such words. Ἄλλος δε but another αναστας rising up ελεγε spoke τα εναντια the contrary τῷδε to him, ανηρ a man ουκ ευωπος not fair μορφη in form, ανδρειος δε but manly, ολιγακις seldom χραινων polluting αστυ the town και and κυκλον circle αγορας of the forum, αυτουργος a working man, οἱπερ [one of those] who και also μονοι alone σωζουσι preserve γην the land, ξυνετος δε and intelligent θελων wishing χωρειν ὁμοσε to walk in harmony τοις λόγοις with his words, ακεραιος uncorrupted, ησκηκως having cultivated ανεπιληπτου βιον a life that could not be blamed. Ὅς he εἶπε said στεφανουν that they should crown Ορεστην Orestes παιδα του Αγαμεμνονος the son of Agamemnon, ὅς who ηβηλησε wished τιμωρειν to avenge πατρι his father, κατακτανων slaying κακην a wicked και αθεον γυναικα and impious woman, ἥ who αφηρει was annulling κεινα those [rights of a man, to the effect] μητε ὀπλιζεσθαι that he should neither arm χερα his hand μητε nor στρατευειν go on an ex-

pedition *εκλιποντα* leaving *δωματα* his house, *ει* if *οί λελειμμενοι* those who are left behind *φθειρουσι* destroy *τα ενδον οικουρηματα* their domestic charges, *λωβωμενοι* disgracing *εννιδας* the wives *ανδρων* of the men. *Και* and *τοις γε χρηστοις* to the good *εφαινετο* he seemed *λεγειν* to speak *ευ* well, *και ουδεις* and no one *ειπε* spoke *ετι* further. *Σος* δε *συγγονος* but thy brother *επηλθε* came forward, *ελεξε* δε and said, *Ω κεκτημενοι* oh ye who possess *γην* the land *Ιναχου* of Inachus, [*παλαι* once *Πελασγοι* Pelasgians *δευτερον* δε but secondly *Δαναϊδαι* Danaïdæ], *εκτεινα* I slew *μητερα* my mother *αμυνων* giving aid *ύμιν* to you *ουδεν ήσσον* no less η than *πατρι* to my father. *Ει* γαρ for if *φονος* the murder *αρσενων* of men *εσται* shall be *όσιος* lawful *γυναιξι* to women, *ου φθανοιτε* αν *ετι* you could not be any longer too soon *θνησκοντες* dying *η* or *χρεων* it is your fate *δουλευειν* to be slaves *γυναιξι* to women; *δρασετε* δε but you will do *το εναντιον* η the contrary to what *χρεων* it is your duty *δρασαι* to do. *Νυν* μεν γαρ for now *ή προδουσα* she who betrayed *λεκτρα* the bed *εμου πατρος* of my father *τεθυνηκεν* is dead: *ει* δε δη but if indeed *κατακτενειτε* με you shall kill me, *ό νομος* the law *ανειται* is relaxed, *και* and *τις* a man *ουκ αν φθανοι* could not be too soon *θνησκων* dying, *ώς* since *ου γενησεται* there will not be *σπανις* a want *της γε τολμης* of such audacity. *Αλλα* but *ουκ επει-*

θεν he did not persuade ὄμιλον the multitude, δοκῶν seeming λεγειν to speak ευ well. Εκεινος δε but he ὁ κακος the base man νικα prevails λεγων speaking εν πληθει in the multitude, ὅς who ηγορευεν advised κτανειν to slay συγγονον thy brother σε τε and thyself. Τλημων δ' Ορεστης but the wretched Orestes, μολις with difficulty επεισε persuaded μη θανειν that he should not die, πετρουμενος being stoned: υπεσχετο δε but promised λειψειν that he would leave βιον life συν σοι with thee αυτοχειρι σφαγη by self-slaughter εν τηδε ήμερα on this day. Πυλαδης δε but Pylades, δακρυων weeping, πορευει guides αυτον him απο εκκλητων from those who were assembled: συν δε and with him φιλοι his friends ὁμαρτουσιν accompany him κλαιοντες weeping, οικτειροντες pitying him: ερχεται δε and there comes σοι for thee πικρον θεαμα a bitter object και and προσοψις αθλια a wretched sight. Αλλα but ευτρεπιζε make ready φασγανα swords η or βροχον a noose δερη for thy neck, ὡς since δει σε it behoves thee λιπειν to leave φεγγος the light; ή ευγενεια δε but thy noble birth επωφελησε σε profits thee ουδεν nothing, ουδε nor ὁ Πυθιος Φοιβος the Pythian Phœbus καθιζων sitting on τριποδα the tripod, αλλα but απωλεσεν has destroyed thee.

957. *Cho.* Ω δυσταλαινα παρθενε oh all-wretched maid, ὡς how ει thou art αφθογγος

speechless, βαλουσα casting ες γην to the ground σου προσωπον ξυνηρεφες thy covered face, ὡς as δραμουμενη about to run ες στεναγμους into lamentations και γοους and groans!

Electra. Καταρχομαι I begin στεναγμον the mourning, ω Πελασγια oh Pelasgic land, τιθειςα fixing λευκον ονυχα my white nail δια παρηιδων in my cheeks, αίματηρον αταν a bloody calamity, κτυπον τε and [making] a beating κρατος of the head, ὃν which ἄθεα the goddess νερτερων of the dead καλλιπαις that fair daughter ελαχεν obtains κατα χθονος beneath the earth. Γα δε Κυκλωπεια but let the land of the Cyclops, τιθειςα applying κουριμον σιδαρον the shearing steel επι кара to its head, ιακχειτω howl [for] πηματα the woes οικων of the house. Ὅδε ελεος this pity, ελεος pity ερχεται comes forth ὑπερ των θανουμενων for those who are about to die, οντων ποτε who once were στρατηλατων leaders Ἑλλαδος of Greece. Προπασα γαρ γεννα for all the race Πελοπος τεκνων of the children of Pelops βεβακεν is gone, οιχεται is vanished, ὃ τε ζηλος and the enviable prosperity ων ποτε which once was επι μακαριοις οικοις in those blest abodes. Φθονος envy εἰλε νιν has seized it θεοθεν from the gods, ἃ τε δυσμενης φοινια ψηφος and the hostile bloody decree εν πολει in the city. Ιω oho, ιω oho! εθνη ye nations εφαιμερων of ephemeral men, πανδακρυτα full of

tears, πολυπονα of many woes, λευσσετε see
 ὥς how μοιρα fate βαινει comes παρ' ἐλπίδας
 contrary to expectations. Ἐτερος δὲ but
 each different man ἀμειβεται receives in
 turn ἕτερα πηματα different woes ἐν χρόνῳ
 μακρῷ in a long time; πᾶς δὲ ὁ αἰὼν but all
 the life βροτῶν of mortals ἀσταθμητός is
 beyond our calculation. Μολοίμι would
 that I could go to τῶν πέτρων the rock τετα-
 μένων extended αἰωρημασιν in suspension
 μέσων in the midst οὐρανοῦ of heaven χθονός
 τε and of earth ἀλυσέσι χρυσεαῖσι with
 golden chains, βῶλον the clay φερομένην
 carried διναισιν in revolutions ἐξ Ὀλύμπου
 from Olympus, ἵνα that ἀμβοασῶ I may cry
 out ἐν θρήνοισιν in lamentations πατρί γε-
 ροντί to my old father Τανταλῷ Tantalus,
 ὅς who ἔτεκε begat γενετοράς the forefathers
 ἐμθεν δόμων of my house, οἱ who κατείδον
 witnessed ἀτὰς woes, ὅποτε when Πέλοψ
 Pelops στολῷ τεθριπποβαμονί in his four-
 horse course διεδιφρευσέ guided ποτανὸν
 δίωγμα the winged chase πῶλων of his
 horses πέλαγεσιν over the seas, δίκων casting
 φόνον the slaughter[ed corpse] Μυρτίλου
 of Myrtilus ἐς οἶδμα into the swell ποντοῦ
 of the sea, ἄρματευσας gallopping πρὸς
 Γεραιστιάδῃς ἡρσιν at the Geræstian shores
 ποντικῶν σαλῶν of the sea brine, λευκοκυμασι
 with white waves. Ὅθεν whence ἦλθε came
 δομοῖσι τοῖς ἐμοῖς on my house, ἀρα the
 curse πολυστονος causing much woe, ὅποτε

when λοχευμα the birth αρνος of the lamb, το χρυσομαλλον the golden-fleeced Μαιαδος τοκου of the son of Maia ποιμνιοισιν among the flocks Ατρεος ιπποβωτα of the horse-man Atreus, ολοον a fatal, ολοον τερας fatal prodigy εγενετο happened; οθεν whence Ερις Discord μετεβαλε τε both changed το πτερωτον αρμα both the winged chariot αλιου of the sun, προσαρμοσασα adapting ταν κελευθον the path ουρανου of heaven προς εσπεραν towards the west ες Αω to the Dawn, μονοπωλον having a single horse; Ζευς τε and Jupiter μεταβαλλει changes δρομημα the course Πελειαδος επταπορου of the sevenfold Pleiad εις οδον αλλαν to another road, αμειβει τε and changes θανατους deaths τωνδε θανατων for these deaths, τα τε δειπνα and the feasts επωνυμα surnamed Θυεστου of Thyestes, λεκτρα τε and the bed Κρησσας Αεροπας of the Cretan Aerope, δολιας deceitful δολιοισι γαμοις with a deceitful marriage. Τα πανυστατα δε but the extreme [of calamities] ηλυθεν have come εις εμε on me και and γενεταν εμον my sire πολυπονοις αναγκαις by the painful fatalities δομων of the house.

1013. Και μην and indeed οδε ερπει here comes ξυγγονος σος thy brother, κατακυρωθεις sentenced ψηφω by a vote θανατου of death, ο τε πιστοτατος and the most faithful παντων of all men, Πυλαδης Pylades, ανηρ a man ισαδελφος equivalent to a

brother, *ιθυνων* directing *νοσερον*
κωλον his diseased limb *ποδι κηδισυνῳ* with
careful foot *παρασειρος* as a yoke-fellow.

El. *Οι* *εγω* alas for me! *αναστενω* γαρ
for I groan, *ὄρωσα* seeing *σε* thee, *αδελφε*
brother, *προ τυμβου* before the tomb, *και*
and *παροιθεν* in front *πυρας* of the pyre *νερ-*
τερων of those below. *Οι* *εγω* woe's me,
μαλα indeed, *αυθις* again! *ὥς* how *εξεστην*
φρενων I have gone out of my senses *ιδουσα*
σε looking on thee *εν ομμασι* with my eyes
πανυστατην προσοψιν the last look.

1022. *Or.* *Ου στερξεις* wilt thou not ac-
quiesce in *τα κρανθεντα* the things which
have been done, *αφεισα* leaving off *σιγα* in
silence *τους γυναικειους γοους* womanish
groans? *Ταδε μεν* these things *οικτρα* are
pitiable, *αλλ'* *ὁμως* but yet *αναγκη* there is
necessity *φερειν* to bear *τας παρεστωσας τυ-*
χας the existing fortunes.

El. *Και πως* and how *σιωπω* can I be
silent? *Ουκετι μετα* it is no longer im-
parted *ἡμιν* to us *τοις ταλαιπωροις* wretched
εισοραν to look on *τοδε φαγγος* this light
θεου of the god.

Or. *Συ μη μ' αποκτεινε* kill thou me not:
ὁ τλημων the wretched man *τεθνηκε* died
άλις sufficiently *ὑπ' Αργειας* *χερος* by the
hand of the Argives; *εα δε* but leave alone
τα παροντα κακα the present evils.

El. *Ω μελεος* oh wretched *ἡβης σης* for
thy youth, *Ορεστα* Orestes, *και ποτμου* and

fate, *θανατου τ' αωρου* and untimely death. *Εχρην σε* it behoved thee *ζην* to live, *οτε* when *ουκετ' ει* thou art no longer living.

Or. *Μη* do not *προς θεων* by the gods *προσβαλης μοι* attach to me *ανανδριαν* cowardice, *πορθμενουσα* directing *υπομνησιν* the remembrance *κακων* of evils *ες δακρυα* to tears.

El. *Θανουμεθα* we shall die; *ουχ οιον τε* it is not possible *μη στενειν* not to mourn *κακα* our evils. *'Η γαρ φιλη ψυχη* for dear life *οικτρον* is a subject of lamentation *πασι βροτοις* to all mortals.

Or. *Τοδε* this *ημαρ κυριον* is the critical day *ημιν* for us; *δει δε* and it behoves us *η* either *απτειν* to fasten *βροχους κρεμαστους* suspended ropes, *η* or *θηγειν* to sharpen *ξιφος* the sword *χερι* with the hand.

1037. *El.* *Συ νυν* do thou now *με* [kill] me, *αδελφε* brother: *μη τις* let none *Αργειων* of the Argives *κτανη* kill me, *θεμενος* making *τον γονον* the offspring *Αγαμεμνονος* of Agamemnon *υβρισμα* a mockery.

Or. *Το αιμα* the blood *μητρος* of my mother *αλις* is enough: *εγω δε* but I *ου σε κτενω* will not kill thee, *αλλα* but *θνησκε* die *οτω τροπω* in whatever manner *αυτοχειρι* by thy own hand *βουλει* thou wilt.

El. *Εσται ταδε* it shall be so: *ουδεν λελειψομαι* I will not be behind *σου ξιφους* thy sword; *αλλα* but *θελω* I wish *αμφιθειναι*

χερας to throw my hands around ση δερη thy neck.

Or. Τερπου enjoy κενην ονησιν the empty gratification, ει if τοδε this τερπνον is enjoyable, περιβαλειν χερας to throw the hands around βεβωσι those who are treading πελας θανατου near to death.

El. Ω φιλτατε oh dearest! ω εχων oh thou who hast ποθεινον a loved ηδιστον τε ονομα and sweetest name και and ψυχην μιαν one soul της σης αδελφης of thy sister!

Or. Εκ τοι με τηξεις in truth thou wilt melt me thoroughly; και and θελω I wish αμειψασθαι σε to requite thee φιλοτητι in lovingness χειρων of hands. Τι γαρ for what ετι further αιδουμαι am I ashamed of ταλας wretched man? Ω στερνα oh bosom αδελφης of my sister! ω φιλον προσπτυγμ' εμον oh dear object of my embrace! ταδε προσφθεγματα these salutations παρα are allowed αμφι severally τοις ταιλαιπωροις to us wretched αντι παιδων instead of children και and γαμηλιου λεχους the marriage bed.

El. Φευ alas! πως how [would that] το αυτον ξιφος the same sword κτανει αν might slay νω us two, ει if θεμις it is lawful! και and μνημα έν one tomb, τεχνασματα κεδρου wrought of cedar, δεξαιτο receive us!

Or. Ταυτα such things ειη αν would be ηδιστα most sweet: ορας δε δη but thou seest indeed ως how εσπανισμεθα we are in want φιλων of friends, ωστε so as κοινωνειν to

share ταφου a tomb. Ουδε nor ὁ κακος Με-
 νελαος did the base Menelaüs, ὁ προδοτης
 the deserter του εμου πατρος of my father,
 ειπε speak ὑπερ σου on thy behalf, εχων
 having σπουδην earnestness μη θαιειν that
 thou shouldest not die, ουδε nor εδειξε did
 he show ομμα his eye, αλλα but εχων having
 την ελπιδα his hope επι σκηπτροις [fixed]
 on the sceptre, ηυλαβειτο was cautious μη
 σωζειν not to save φιλους his friends. Αλλα
 but εια come, ὅπως [let us see] how κατα-
 νουμεθα we shall die, δρασαντε having done
 γενναια noble deeds, και and αξιωτατα most
 worthy Αγαμεμνονος of Agamemnon. Κα-
 γω μεν and I indeed αποδειξῶ will show
 ευγενειαν my noble birth πολει to the city,
 παισας striking φασγανῳ with the sword
 προς ηπαρ to the heart: σε δε αυ but thee
 again χρεων it behoves πρᾶσσειν to do ὅμοια
 things similar τοις εμοις τολμημασι to my
 deeds of daring. Συ δε but thou, Πυλαδη
 Pylades, γενου become ἡμιν for us βραβευς
 the umpire του φονου of the slaughter, και
 and περιστεilon arrange ευ properly δεμας
 the body κατανοντοιιν of us two dead, φερων
 τε and carrying them προς τυμβον to the
 tomb πατρος of my father, θαψον bury them
 κοινη together; και χαιρε and farewell: πο-
 ρευομαι δε but I am proceeding επ' εργον to
 the deed, ὡς as ὀρας thou seest.

Pylades. Επισχες hold! ἐν μεν in one
 thing πρωτα first εχω μομφην I have blame

σοι against thee, *ει* if *ηλπισας* thou hast been expecting *με* that I *χρηζειν* wish *ζην* to live *σου θανοντος* when thou art dead.

Or. *Τι γαρ* for why *προσηκει* is it fitting *σε* that thou *καθθανειν* shouldest die *μετα εμου* with me?

Pyl. *Ηρου* didst thou ask? *τι δε* but why is it *ζην* to live *ατερ* apart *σης εταιριας* from thy company?

Or. *Ουκ εκτανες* thou hast not slain *σην μητερα* thy mother, *ως εγω* as I, *ταλας* wretched man.

Pyl. *Κοινη* [I did so] in common *ξυν σοι γε* with thee at least: *δει με* it behoves me *και πασχειν* also to suffer *ταυτα* the same things.

Or. *Αποδος* give back *το σωμα* thy body *πατρι* to thy father: *μη συνθνησκε μοι* do not die with me. *Σοι μεν γαρ* for to thee *εστι* belongs *πολις* a city, *εμοι δε* but for me *ουκ εστι δη* there is not, *και δωμα* and a house *πατρος* of thy father, *και* and *μεγας λιμην* a great harbour *πλουτου* of wealth. *Εσφαλης δε* but thou hast missed *γαμων* the nuptials *της μεν δυσποτμου τησδε* of this unlucky girl, *ην* whom *κατηγγυησα* I betrothed *σοι* to thee, *σεβων* honouring *εταιριαν* our companionship. *Συ δε* but thou, *λαβων* having taken *αλλο λεκτρον* another [marriage] bed, *παιδοποιησαι* beget children: *κηδος δε το εμον* but my alliance *και σον* and thine *ουκετ' εστι δη* no longer, indeed, exists.

Αλλα but, *ω ποθεινον ονομα* oh much-loved name *ὀμιλιας εμης* of my friendship, *χαιρε* be happy; *τουτο γαρ* for this *ουκ εστιν* is not *ἡμιν* for us, *σοι γε μην* for thee, however; *οί γαρ θανοντες* for we, the dead, *τητωμεθα* are deprived *χαρματων* of joys.

Pyl. *Η* in truth, *πολυ λελειψαι* thou art far behind *των εμων βουλευματων* my plans. *Μητε* neither *καρπιμον πεδον* may the fruitful plain *δεξαιτο* receive *αιμα μου* my blood, *μη* nor *λαμπρος αιθηρ* the bright æther, *ει* if *εγω* I *ποτε* ever, *προδους σε* deserting thee, *ελευθερωσας* setting free *τουμον* my own person, *απολιποιμι σε* abandon thee. *Και* *ξυγκατεκτανον γαρ* for I also joined in the slaying, *ουκ αρνησομαι* I will not deny it. *και* and *εβουλευσα* advised *παντα* all the things *ὦν* of which *συ* thou *νυν τινεις* art now paying *δικας* the penalty. *Και* and *δει ουν* it therefore behoves *με* me *ξυνθανειν* to die in company *ὁμου* together *σοι* with thee *και τηδε* and her. *Κρινω γαρ* for I judge *αυτην* her *εμην δαμαρτα* my wife, *ἥς λεχος γε* whose bed, at least, *επηνεσα* I approved of; *τι γαρ* for what *καλον* that is honourable *ερω ποτε* shall I ever say *ελθων* going to *γην Δελφιδα* the Delphian land, *ακροπτολιν* the citadel *Φωκεων* of the Phoceans, *ὅς* [I] who *παρην* was present *φίλος* as a friend *πριν μεν* before that *ύμας* you *δυστυχειν* were unfortunate, *νυν δε* but now *ειμι* am *ουκετι* no longer *φίλος* a friend *σοι* to thee,

δυστυχουντι unfortunate? Ουκ εστι there is nothing [I can say], αλλα but ταυτα μεν these things μελει are a care και εμοι to me also. Επει δε but since κατθανουμεθα we shall die, ελθωμεν let us come ες κοινους λογους to a common conference, ως that Μενελεως Menelaus ξυνδυστυχη αν may be unfortunate also.

1100. *Or.* Ω φιλτατε oh dearest, ει γαρ for oh if ιδων seeing τουτο this κατθανοιμι I might die.

Pyl. Πιθου νυν be persuaded now, αναμεινον δε and await τομας the cutting φασγανου of the sword.

Or. Μενω I will await it, ει if τιμωρησομαι τε I shall at all avenge myself on τον εχθρον my enemy.

Pyl. Σιγα νυν be silent now: ως since πιστευω βραχυ I trust slightly γυναιξι to women.

Or. Μηδεν τρεσης do not fear τασδε these: ως since παρεισι they are present φιλοι friendly ημιν to us.

Pyl. Κτανωμεν let us kill Έλενην Helen, λυπην πικραν a bitter pain Μενελεω to Menelaüs.

Or. Πως how? το γαρ ετοιμον for the readiness εστιν is here, ει γε if, at least, εσται it shall be done καλως honourably.

Pyl. Σφαξαντες slaying her: κρυπτεται δε but she is concealed εν δομοις σεθεν in thy house.

Or. Μαλιστα by all means : και δη and, indeed, αποσφραγίζεται she is sealing παντα all things.

Pyl. Αλλα but ουκετι she shall no more do so, κεκτημενη having obtained Αιδην Hades νυμφιον as a bridegroom.

Or. Και πως and how? εχει γαρ for she has βαρβαρους οπαοντας barbarian followers.

Pyl. Τινας whom? εγω γαρ for I τρεσαιμι αν would fear ουδενα no man Φρυγων of the Phrygians.

Or. Οίους such men as επιστατας masters ενοπτρων of looking-glasses και μυρων and ointments.

Pyl. 'Ηκει γαρ for is she come δευρο hither, εχουσα having τρυφας Τρωικας Trojan luxuries?

Or. 'Ωστε so that 'Ελλας Greece σμικρον οικητηριον is a little house αυτη to her.

Pyl. Το δουλων γενος the race of slaves ουδεν is nothing προς το μη δουλων to that which is not slavish.

Or. Και μην and, indeed, ερξας doing τοδε this, ου χαζομαι I shrink not θανειν to die δις twice.

Pyl. Αλλα but ουδ' εγω μην neither do I, σοι γε τιμωρουμενος avenging thee.

Or. Δηλου develope το χρημα the matter, και περαινε and complete it όπως as λεγεις thou sayest.

Pyl. Εισιμεν δηθεν we will go in, then,

ες οικους into the house, ὥς as θανουμενοι about to die.

Or. Εχω I have τοσουτον thus much, ου δε εχω but I have not τα επιλοιπα the remainder.

Pyl. Θησομεσθα we will make γους lamentations προς αυτην to her α [for the things] which πασχομεν we are suffering.

Or. 'Νστε so as εκδακρυσαι γε to weep κεχαρμενην though rejoicing ενδοθεν within.

Pyl. Και and τα αυτα the same things παρεσται will be present νων for us two, απερ which τοτε were then κεινη for her.

Or. Επειτα afterwards πως how αγωνιουμεθα shall we contend αγωνα the contest?

Pyl. 'Εξομεν we will have ξιφη swords κρυπτα hidden εν πεπλοισι τοισιδε in these garments.

Or. Τις δε ολεθρος but what slaughter οπαδων of servants γενησεται will take place προσθεν before?

Pyl. Εκκλησομεν σφας we will shut them out αλλον each αλλοσε to a different part στεγης of the house.

Or. Και and χρεων it behoves αποκτεινειν to kill τον γε μη σιγωντα him who is not silent.

Pyl. Ειτα then το εργον the deed αυτο itself δηλοι shows η in what way χρεων τεινειν we must guide [things].

Or. Φονευσιν to kill Ἑλενην Helen: μανθανω I learn το συμβολον the token.

Pyl. Εγνως thou knowest it: ακουσου δε but hear ως καλως how well βουλευομαι I am designing it. Ει μεν γαρ for if μεθειμεν we let go ξιφος the sword ες γυναικα at a woman σωφρονεστεραν more modest, φονος the slaughter ην αν would be δυσκλης inglorious: νυν δε but now δωσει δικην she will suffer retribution υπερ απασης Ἑλλαδος on behalf of all Greece, ων πατερας whose fathers εκτεινε she slew, ων τε τεκνα and whose children απωλεσε she destroyed, εθηκε τε and made νυμφας brides ορφανας deprived ξυναορων of their partners. Εσται there shall be ολολυγμος a cry, αναψουσι τε and they will kindle up πυρ fire θεοις to the gods, αρωμενοι praying πολλα κεδνα that many good things τυχειν may happen σοι to thee και εμοι and to me, ουνεκα because επραξαμεν we have effected αιμα the slaughter κακης γυναικος of a wicked woman. Ου δε καλει but thou art not called ο μητροφοντης the matricide, κτανων killing ταυτην her, αλλα but απολιπων leaving τουτο this name, πεσει thou wilt fall επι το βελτιον to the better, λεγομενος called φονευς the slayer Ἑλενης of Helen, της πολυκτονου the slayer of many. Ου δει ποτε it is never right, ου δει it is not right, Μενελεων μεν that Menelaus ευτυχειν should be prosperous, τον σου δε πατερα but that thy father, και σε and

thou, *και* and *αδελφην* thy sister should die, *μητερα τε* and thy mother: *εω* I pass over *ταυτα* this, *ου γαρ ευπρεπες* for it is not becoming *λεγειν* to speak of, *εχειν τε* and that he should have *δομους σους* thy house, *λαβοντα* having recovered *νυμφην* his bride *δια δορυ* by the lance *Αγαμεμνονος* of Agamemnon: *μη γαρ ουν ζων ητι* for may I live no longer *ει* if *μη σπασω* I shall not draw *φασγανον μελαν* my dark sword *επ' εκεινη* upon her. *Ην δ' ουν* but if, however, *μη κατασχωμεν* we do not effect *τον φονον* the slaying *Ελενης* of Helen, *καθτα- νουμεθα* we will die, *πρησαντες* having fired *τουςδε οικους* these dwellings. *Εξομεν γαρ* for we shall have *κλεος* glory, *ου σφαλεντες* not failing *ένος* of one [or the other], *θανοντες* dying *καλως* nobly, *η* or *καλως* nobly *σεσωσμενοι* saved.

1153. *Cho.* *Η Τυνδαρις παις* the daughter of Tyndarus *εφυ* was born *αξια* worthy *στυγειν* to hate *πασαις γυναιξι* to all women, *ή* who *κατησχυνεν* has disgraced *γενος* her sex.

Or. *Φευ* alas! *ουκ εστι* there is not *ουδεν* any thing *κρεισσον* better *η* than *φιλος* *σαφης* a true friend, *ου πλουτος* not wealth, *ου τυραννις* nor royalty: *το δε πληθος* but the [favour of the] multitude *αλογιστον τι* is not to be accounted *ανταλλαγμα* as an exchange *γενναιου φιλου* for a noble friend. *Συ γαρ* for thou *εξευρες τε* didst both invent

τα κακα the evils εις Αιγισθον against
 Αιγισθος, και and παρησθα wast present
 εμοι to me πλησιον κινδυνων near to my
 dangers, νυν τε and now αυ again διδως thou
 givest μοι to me τιμωριαν vengeance πολε-
 μιων on my enemies, και and ουκ ει art not
 εκποδων aloof from me: παυσομαι I will
 cease αιων σε praising thee, επει since εστι
 there is βαρος τι some weight και εν τωδε
 even in this, ανεισθαι to be praised λιαν too
 much. Εγω δε but I χρηζω wish παντως
 by all means εκπνεων breathing forth ψυχην
 εμην my soul θανειν to die, δραςας having
 done τι something τους εμους εχθρους to my
 enemies, ινα that αναταλωσωμεν we may
 destroy in return οι those who προυδοσαν με
 have betrayed me, στενωσι τε and they may
 mourn οι who εθηκαν have made και με me
 also αθλιον wretched. Πεφυκα τοι I am by
 birth, indeed, παις son Αγαμεμνονος of Aga-
 memnon, ος who ηρξε was ruler 'Ελλάδος of
 Greece, αξιωθεις deemed worthy of it, ου
 τυραννος not a tyrant, αλλ' όμως but yet
 εσχεν he had ρωμην τινα some strength θεου
 of a god; ον whom ου καταισχυνω I will not
 shame παρασχων exhibiting θανατον δουλον
 a slavish death, αλλα but αφησω I will give
 up ψυχην my life ελευθερως freely, τισομαι
 τε and will take vengeance on Μενελεων
 Menelaus. Ει γαρ for if λαβοιμεθα we
 should take hold ενός of one thing, ευτυχοι-
 μεν αν we should be fortunate, ει if αελπτος

σωτηρια unexpected safety παραπεσσι should fall ποθεν from some source or other κτανουνσι to us slaying, ου θανουνσι not dying ourselves: ευχομαι I pray for ταδε these things. 'Ο γαρ for what βουλομαι I wish ἡδν is sweet, και and τερψαι would delight φρενα the mind αδαπανως without expense πτηνοισι μυθοις with winged words δια στομα through the mouth.

El. Εγω I, κασιγνητε oh brother, δοκω think αυτο τουτο that this very thing εχειν has σωτηριαν safety σοι for thee τωδε τε and for him εκ τριτων τε and, thirdly, εμοι for me.

Or. Λεγεις thou speakest of προνοιαν the providence θεου of god: αλλα but που where τοδε is this? επει since οιδα I know το συνετον γε that prudence παρον is present ση ψυχη to thy soul.

1181. *El.* Ακουε δη νυν now hear then: και συ and thou εχε direct νουν thy mind δευρο to this point.

Or. Λεγε speak: ως since το the fact, αγαθα that good things μελλειν are about to come, εχει has τινα ἡδουην some pleasure.

El. Κατοισθα thou knowest θυγατερα the daughter 'Ελενης of Helen? ηρομην I have asked ειδοτα one who knows.

Or. Οιδα I know ἡν her whom μητηρ εμη my mother εθρεψε brought up, 'Ερμιονην Hermione.

El. Αύτη she βεβηκεν is gone προς ταφον

to the tomb *Κλυταιμνηστρας* of Clytemnestra.

Or. *Τι χρημα* what thing *δρασουσα* about to do? *τινα ελπιδα* what hope *υποτιθης* dost thou suggest?

El. *Κατασπεισουσα* to pour out *χας* libations *υπερ ταφου* on the tomb *μητρος* of our mother.

Or. *Και τι δη* and why then *ειπας* hast thou said *τοδε* this *μοι* to me *ες σωτηριαν* as tending to safety?

El. *Ξυλλαβετε* seize *τηνδε* her *ομηρον* as an hostage, *οταν* when *στειχη* she goes *παλιν* back.

Or. *Τινος* of what *ειπας* hast thou named *τοδε* this *φαρμακον* as a remedy *τρισσοις φιλοις* to us three friends?

El. *Ελενης θανουσης* Helen being dead, *ην* if *Μενελεως* Menelaüs *δρα* does *τι* any thing *σε* to thee *η τουδε* or him [*Pylades*] *και εμε* and me (*παν γαρ τοδε* for all this *έν φιλον* is one set of friends), *λεγε* say *ως* that *φονευσεις* thou wilt kill *Ερμιονην* Hermione: *χρη δε* but it behoves thee, *σπασαντα* drawing *ξιφος* a sword, *εχειν* to hold it *προς αυτην* *δερη* to the very neck *παρθενου* of the maid. *Και αν μεν* and if *Μενελαος* Menelaüs *σωζη* save *σε* thee, *μη χρηζων* not wishing *κορην* the maid *θανειν* to die, *ιδων* when he has seen *πτωμα* the corpse *Ελενης* of Helen *εν αιματι* in blood, *μεθες* give up *δεμας* the body *παρθενου* of the maid *πατρι* to her

father πεπασθαι to possess. *Ην* δε but if μη κρατων not being master οξυθυμου φρονηματος of his quick temper κτεινη σε he kill thee, και συ thou also σφαζε cut δερην the throat παρθενου of the maid. Και and δοκω I think νιν that he, ην [even] if το πρωτον at first παρη he show himself πολυς grand, μαλαξειν will soften σπλαγχνον his bosom χρονω in time: πεφυκε γαρ for he is by nature ουτε neither θρασυς bold ουτ' αλκιμος nor valiant. Εχω I have τηνδε επαλξιν this bulwark σωτηριας of safety ήμιν for us: λογος my say ειρηται is said.

Or. Ω κεκτημενη oh thou who possessest τας φρενας μεν senses indeed αρσενας masculine, το δε σωμα but thy body πρεπον beautiful εν γυναιξι θηλειαις among women feminine, ως how εφυσ thou art αξια worthy μαλλον more ζην to live η than θανειν to die! Πυλαδη Pylades, ταλας wretched άμαρτησει ara wilt thou then miss τοιαυτης γυναικος such a wife, ής of whom ζων living κτησει thou wilt possess μακαριον λεχος the happy bed?

Pylades. Ει γαρ for [oh] if γενοιτο it might be so! ελθοι δε and she might come to πολιν the city Φωκεων of the Phocians αξιουμενη honoured καλοισιν ύμεναιουσιν with splendid nuptials.

1211. *Or.* Τινος δε χρονου but at what time Έρμιονη ήξει will Hermione come εκ οικους to the house? ως since ειπας thou

hast said τα αλλα γε the other things καλλιστα most excellent, ειπερ if at least ευτυχησομεν we shall be lucky ελοντες capturing σκυμνον this whelp ανοσιου πατρος of a wicked father.

El. Και δη and indeed δοκω I think νυν that she ειναι is πελας near δωματων the house: το γαρ μηκος for the length του χρονου of the time αυτο itself συντρεχει harmonizes.

Or. Καλως well: συ μεν νυν thou then, συγγονε Ηλεκτρα sister Electra, μενουσα remaining παρος δομων in front of the house δεχου await ποδα the foot [the coming] παρθενου of the virgin: φυλασσε δε but take care, ην if τις any one, πριν before φονος the slaughter τελευτηθη is completed, η either συμμαχος τις some ally η κασιγνητος or the brother πατρος of my father φθη anticipate us ελθων coming ες οικους into the house, γεγωνε τε and do thou give notice ες δομους into the house, η either παισσα striking σανιδα the door, η or πεμφασα sending λογους a message εσω within. 'Ημεις δε but let us στειχοντες going εσω within όπλιζομεσθα arm χερας our hands επι τον εσχατον αγωνα for the last struggle φασγανω with the sword, Πυλαδη Pylades; συ γαρ δη for thou indeed συμπονεις εμοι toilest with me πονους in my toils. Ω πατερ oh father ναιων who inhabitest δωμα the house νυκτος ορφναιας of dark night, Ορεσ-

της Orestes παις σος thy son καλει σε calls thee μολειν to come επικουρον an aider τοις δεομενοισι to those who need. Δια σε γαρ for on account of thee ταλας I wretched man πασχω suffer αδικως unjustly; πραξας δε but having done δικαια just acts, προδεδομαι I am betrayed ὑπο κασιγνητου σεθεν by thy brother, οὐ δαμαρτα whose wife ἔλων having taken, θελω I wish κτειναι to slay: συ δε but do thou γενου become συλληπτωρ a fellow-labourer τουδε in this work.

El. Ω πατερ oh father, ἰκου δητα come then, εἰ if κλυεις thou hearest εσω χθονος within the earth τεκνων thy children καλούντων calling thee, οἱ who θνησκουσιν are dying ὑπερ σου in thy cause.

Pyl. Ω συγγενεια oh the kinsman πατρος εμου of my father, Αγαμεμνον Agamemnon, εισακουσον hear και εμας λιτας my prayers also, εκσωσον preserve τεκνα thy children.

Or. Εκτεινα I slew μητερα my mother.

Pyl. Εγω δε and I ἤψαμην touched ξιφους the sword.

El. Εγω δε and I επεκελευσα σε incited thee και and απελυσα freed thee οκνου from hesitation.

Or. Αρηγων assisting σοι thee, πατερ father.

El. Εγω δε and I ου προυδωκα σε did not desert thee.

Pyl. Ουκοιν wilt thou not κλυν hearing

ταδε ονειδη these reproaches ῥυσει defend
τεκνα thy children?

Or. Κατασπενδω σε I bedew thee δακρυοις with tears.

El. Εγω δε and I οικτοισι γε with lamentations.

Pyl. Πανσασθε cease, και and εξορμωμεθα let us set forward προς εργον to the deed, ειπερ γαρ for if αραι prayers ακοντιζουσι shoot εισω γης within the earth, κλυει he hears. Συ δε but thou, ω Σευ oh Jupiter προγονε our forefather, και and σεβας thou august deity Δικης of Justice, δοτε grant τωδε to him εμοι τε and to me τηδε τε and to her ευτυχησαι to succeed: εις γαρ αγων for one contest, μια δικη one justice οφειλεται is due τρισσοις φιλοις to the three friends,—η either ἀπασι for all ξην to live η or θανειν to die.

El. Ω φιλαι Μυκηνιδες oh ye dear Mycænian [maids], τα πρωτα the chief κατα Πελασγον έδος at the Pelasgic seat Αργειων of the Argives.

1248. *Chorus.* Τινα αυδαν what cry θροεις art thou uttering, ποτνια august lady—τοδε γαρ for this name επι still παραμενει σοι abides by thee εν πολει in the city Δαναϊδων of the Danaïdæ.

El. Στητε stand αι μεν some υμων of you τουδε άμαξηρη τριβον on this carriage road, αι δε and others ενθαδε here αλλον οιμον at

the other path, ες φρουραν for the guard δομων of the house.

Chorus. Τι δε but why απυεις με dost thou utter to me τοδε χρεος this duty? ενεπε μοι tell me, φιλα oh friend.

El. Φοβος fear εχει με holds me μη lest τις any one σταθεις standing επι δωμασι near the house επι φοινιον αίμα after the bloody murder εξευρη devise πηματα woes πημασιν upon woes.

1 *Semichorus.* Χωρειτε go ye, επειγωμεσθα let us hasten: εγω μεν ουν I indeed εκφυλαξω will guard τριβον τουδε this road, τον the one προς βολας towards the rays ήλιου of the sun.

2 *Semic.* Και μην and indeed εγω I [will guard] τουδε this ος which φερει leads προς έσπεραν towards the west.

El. Διαφερε νυν cast round now πορας the pupils ομματος of thy eyes δοχμια obliquely εκειθεν from that part ευθαδε to this part, ειτα then παλινσκοπιαν looking back again.

Semic. Εχομεν we are ως as θροεις thou sayest.

El. Έλισσετε νυν turn now βλεφαρα thy lids, διαδοτε cast round κορας thy pupils παντα on all sides δια βοτρυνων through their ringlets.

Semic. Τις who οδε is this εν τριβω in the path? τις αρα who then αγροτας οδε ανηρ [is] that rustic man πολει [who]

is going *αμφι σου μελαθρον* around thy house?

El. *Απωλομεσθα* *αρα* we are undone then, *ω φιλοι* oh friends: *αυτικα φανει* he will immediately show *θηρας* the wild beasts *κεκρυμμενους* hidden *ξιφηρεις* armed with swords *εχθροισι* to our enemies.

Semic. *Εχε* keep thyself *αφοβος* without fear: *στιβος* the path, *ω φιλα* oh friend, *κενος* is empty, *ον* which *ου δοκεις* thou thinkest [is] not.

El. *Τι δε* but what is it? *το σου μενει* does thy [part] remain *ετι* still *βεβαιον* safe *μοι* for me? *δος* give me *αγαθαν τινα αγγελιαν* some good tidings, *ει* if *ταδε* these places *τα προσθ' αυλας* in front of the court *ερημα* are empty.

Semic. *Τα γε ενθενδε* the places on this side *καλως* are all right: *αλλα* but *σκοπει* look to *τα επι σου* the places near thyself: *ως* since *ουτις* no one *Δαναϊδων* of the Danaïdæ *πελαζεται ημιν* approaches us.

Semic. *Ηκεις* thou art come *εσ ταυτον* to the same point; *και γαρ* for *ουδε* neither also *οχλος* is there a disturbance *τηδε* on this side.

El. *Φερε νυν* come now, *βαλω* let me direct *ακοαν* my hearing *εν πυλαισιν* at the doors. *Τι* why *μελλετε* do you delay *οι κατ' οικον* ye who are within the house *φοι-νισσειν* to stain with blood *σφαγια* the victims *εν ησυχια* at leisure? *Ουκ εισακουουσι*

they hear not : *ωταλαινα* oh wretched *εγω* am I *κακων* for my wrongs. *Αρα ξιφη εκκεκωφηται* are swords then blunted *εσ το καλλος* at beauty? *Τις* some one *Αργειων* of the Argives *ταχα* perhaps *ορμησας* sallying forth *ενοπλος* in arms *προσμιξει* will come near to *μελαθρα* the courts, *ποδι* with step *βοκδρομω* running at the cry. *Σκεψασθε νυν* consider now *αμεινον* better : *ουκ αγων* it is not a contest *εδρας* of sitting still : *αλλα* but *αι μεν* some of you *ελισσετε* turn your eyes *ενθαδε* this way, *αι δε* and some *εκεισε* thither.

Chorus. *Αμειβω* I am changing *σκοπουσα* exploring *κελευθον* the road *παντα* on every side.

1294. *Helen.* *Ιω Πελασγον Αργος* oh Pelasgic Argos, *ολλυμαι* I am being slain *κακως* wretchedly.

El. *Ηκουσατε* did you hear? *ανδρες* the men *εχουσιν* have *χειρα* their hand [engaged] *εν φονη* in the murder. *Το κωκυμα* the cry *εστιν* is 'Ελενης that of Helen, *ως απεικασαι* to conjecture.

Chorus. *Ω* oh, *ωαεναον κρατος* oh everlasting power *Διος* of Jove, *Διος* of Jove, *ελθε* come *επικουρον* assisting *εμοις φιλοισι* my friends *παντως* in every way.

Hel. *Μενελαε* Menelaüs, *θνησκω* I am dying : *συ δε* but thou *παρων* being present *ουκ ωφελεις με* dost not help me.

El. *Φονευετε* slay, *καινετε* hack, *θεινετε*

smite, ολλυτε kill, πεμπετε plunge διπτυχα
 διστομα φασγανα your double two-edged
 swords εκ χερος from your hand, ιεμενοι
 rushing forward ταν λιποπατορα against her
 who left her father λιπογαμιον τε and who
 left her husband, α who εκαγε slew πλειστους
 very many Έλλανων of the Greeks ολομε-
 νους perishing δορι by the spear παρα ποτα-
 μον along the river, οθι where δακρυα tears
 συνεπεσε clashed δακρυσι with tears σιδα-
 ροιισι βελεσι by the iron darts αμφι τας
 δινας around the eddies Σκαμανδρου of the
 Scamander.

Cho. Σιγατε be silent, σιγατε be silent:
 ησθομην I heard κτυπου τινος some sound
 εισπεσοντος falling on κελευθον the road
 αμφι δωματα around the house.

El. Ω φιλταται γυναικες oh dearest
 women, ηδε παρεστι here comes Έρμιονη
 Hermione es μεσον φονον into the midst of
 the slaughter: παυσωμεν let us stop βοην our
 cry. Στειχει γαρ for she comes εισπεσουσα
 about to fall into βροχους the meshes δικ-
 τυων of the nets. Το θηραμα the quarry
 γενησεται will be καλον noble, ην if αλω it
 be taken. Καταστητε place yourselves
 παλιν back again ησυχω μεν ομματι with
 calm eye, χροα δε and with a colour αδηλω
 indicating nothing περι των δεδραμενων
 about the deeds that have been done: καγω
 and I εξω will have κορας the pupils ομμα-
 των of my eyes σκυθρωπους with a down-

cast look, ὥς δηθεν just as if οὐκ εἰδυῖα not knowing τὰ ἐξειργασμένα the things that have been done. Ω παρθενε oh virgin, ἦκεις dost thou come στεψασα having crowned τὸν ταφὸν the tomb Κλυταιμνήστρας of Clytemnestra, καὶ σπείσασα having poured out χόας libations νερτέρων of the dead?

Hermione. Ἐκὼ I am come λαβουσα having obtained πρεσβειαν favour. Ἀλλὰ but φόβος τις some fear εἰσεληλυθε με has entered into me, ἦντινα βοήν at the cry which κλυῶ I hear ἐν δομοῖς in the house, οὐσα being τηλουργος at a distance from δωματων the house.

El. Τί δε but what? ἀξια things worthy στεναγμάτων of groans τυγχάνει are happening ἡμῖν to us.

Her. Ἰσθι be thou εὐφημος well-spoken: τί δε νεώτερον but what news λέγεις dost thou tell?

El. Ἐδοξεν it has seemed good τῇδε γῇ to this land Ὀρεστήν that Orestes καὶ ἐμε and I θανεῖν should die.

1328. *Her.* Μὴ δητὰ not so, πεφυκοτας since you are by birth ἐμούς γε συγγενεῖς my kinsmen.

El. Ἀράρην it is settled: καθεσταμέν δε but we are reduced ἐς ζυγόν to the yoke ἀναγκῆς of necessity.

Her. Ἡ καὶ βοή was the cry also τοῦδε

ἐκατι on this account κατα στεγας in the house?

El. Βοα γαρ for he cries out, προσπεσων falling down ἰκετης as a suppliant γονασιν at the knees Ἑλενης of Helen.

Her. Τις who? οἶδα I know ουδεν not at all μαλλον the more, ην if συ thou μη λεγης do not tell me.

El. Τλημων Ορεστης the wretched Orestes μη θανειν that he may not die, ὑπερ τε εμου and on my behalf also.

Her. Δομος τοι αρα the house then it seems ανευφημει is lamenting επ' αξιωσιν at events which justify it.

El. Περι γαρ του αλλου for on account of what other thing μαλλον rather τις αν φθειξαιτο should one cry out? Αλλ' ελθε but come και μετασches and share φιλοις with thy friends ικεσιας in this supplication, προσπεσουσα falling down before ση μητρι thy mother τη μεγ' ολβια the greatly blessed, Μενελαον that Menelaus μη εισιδειν should not look on ημας us θανοντας dying? Αλλα but, ω τραφεισα oh thou who wast brought up εν χερσιν by the hands εμης μητρος of my mother, οικτειρον ημας pity us και αποκουφισον lighten us κακων of our sufferings. Ιθι δευρο come hither εις αγωνα to the struggle, εγω δε and I ηγησομαι will lead the way: μονη γαρ for thou alone εχεις hast τερμα the limit σωτηριας of safety ημιν for us.

1344. *Her.* Ιδου lo, διωκω I am urging

τον εμον ποδα my foot ες δομους to the house :
σωθητε be ye saved, όσον γε so far at least
as το επ' εμε that which concerns me.

El. Ω φιλοι oh friends ξιφηρεις armed
with swords κατα στεγας in the house, ουχι
συλληψεσθε will ye not join in taking αγραν
the prey ?

Her. Οι 'γω woe's me ! τινας τουσδε who
are these whom εισορω I see ?

Or. Σιγαν χρεων thou must be silent :
ήκεις γαρ for thou art come σωτηρια bring-
ing safety ήμιν to us, ουχι σοι not to thyself.

El. Εχεσθε lay hold of her, εχεσθε lay
hold of her : βαλοντες δε and having placed
φασγανον the sword προς δερη at her neck,
ήσυχαζετε be still, ως that Μενελαος Mene-
läüs ειδη may know τοδε this, ούνεκα that
εύρων having found [here] ανδρας men, ου
not κακους Φρυγας cowardly Phrygians, επ-
ραξεν he has done to them οια such things
as χρη it behoves one πρασσειν to do to
κακους cowards. Ιω οho, ιω οho, φιλοι my
friends, εγειρετε raise κτυπον a noise, κτυπον
a noise και βοαν and a cry προ μελαθρων
before the house, όπως that ό φονος the
slaughter πραχθεις that has been wrought
μη εμβαλη may not strike δεινον φοβον dread
terror Αργειοισιν into the Argives, βοηδρο-
μησαι to run to the rescue προς δομους τυ-
ραννικους to the royal house, πριν ιδω
I see ετυμως truly τον φονον the slain body
'Ελενας of Helen κειμενον lying καθαιμακτον

the hoary air *η* or *ποντον* the
Ωκεανος Oceanus *ταυροκρανος*
 head *έλισσων* whirling *αγκαλαις*
 as *κυκλοι* encircles *χθονα* the

δε but what *εστιν* is it, *προσ-*
 ant 'Ελενης of Helen, *Ιδαιον*
 an] of Ida.

on Troy, *Ιλιον* Troy, *ωμοι μοι*
 γιον *αστυ* Phrygian town *καλ-*
 fertile clods, *ορις ιερου* sacred
 s of Ida, *ως* how *στενω* I
ολομενον destroyed, *αρματειον*
 the chariot, *αρματειον* of the
ιρω βοα with barbaric voice
ροπτερον on account of the
ορνιθογονον born from the
 as of the beauty *σκυμνου* of
 s of Leda *δυσελενας* the ill-
εριννυ the fury *ξεστων περ-*
 bright towers *Απολλωνιων*
 lo. *Οτοτοι* alas *ιαλεμων* for
αλεμων for lamentations, *τλα-*
 wretched Dardania *ίπποσυνας*
 riding *Γανυμηδεος* of Gan-
 harer of the bed *Διος* of

us. *Λεγ'* *ήμιν* tell us
δομοις the things [that
 the house *αυθ' έκαστα* e
ω γαρ for I have *τα πριν* the
 its *ουκ ευγνωστα* not easy to be

understood *συμβολουσα* acting on conjecture.

Phryg. *Βαρβαροι* the barbarians *λεγουσιν* utter *αιλινον* a mournful, *αιλινον αρχαν* mournful beginning *θανατου* of death, *αιαι* alas, *Ασιαδι φωνα* in the Asian tongue, *οταν* when *αιμα* the blood *βασιλεων* of kings *χυθη* has been shed *κατα γαν* on the earth *ξιφεσισι δαρεοισι* by the iron swords *Αιδα* of Hades. *Ηλθον* there came *εσ δομους* into the house, *ινα* that *λεγω* I may tell *σοι* to thee *αυθ' εκαστα* each thing severally, *δυο λεοντες* *Ελληνες* two Grecian lions *διδυμα* twins. *Τω μεν* to the one *ο στρατηλατας* the leader of the host *εκληζετο* was called *πατηρ* father; *ο δε* but the other *παις* son *Στροφιου* of Strophius, *κακομητας* designer of evil, *οιος* such as *Οδυσσευς* Ulysses, *δολιος* deceitful *συγα* in silence, *πιστος δε* but faithful *φιλους* to his friends, *θρασυς* bold *εις αλκαν* for fight, *ξυνετος* skilful *πολεμου* in war, *φονιος τε δρακων* and a bloody serpent: *ερροι* may he perish *τας ησυχου προνοιας* for his secret premeditation, *ων* being *κακουργος* the doer of evil. *Οι δε* but they *μολοντες* having gone *εσω* within *προς θρονους* to the seats *ας* of [her] whom *ο τοξοτας Παρις* the archer Paris *εγημε* married *γυναικος* as his wife, *πεφυρμενοι ομμα* having their eye suffused *δακρυοις* with tears, *εζοντο* sat down *ταπεινοι* lowly, *ο μεν* the one *το κειθεν* on this side, *ο δε* and the other *το κειθεν* on

that side, πεφραγμενοι armed αλλος αλλοθεν each on each side. Αμφω δε and both εβαλον cast εβαλον cast χερας ικεσιους their suppliant hands περι γονυ around the knee 'Ελενας of Helen. Φρυγες δε αμφιπολοι and her Phrygian attendants εθοραν leapt ανα upδρομαδες fleeing, αλλος δε and one πεσων falling εν φοβω in fear προσειπε said to αλλον another, Μη ειη let there not be τις δολος any deceit. Και and ο δρακων μητροφοντας the matricidal serpent τοις μεν to some ου not, τοις δε but to others εδοκει seemed εμπλεκειν to enfold παιδα την Τυνδαριδα the daughter of Tyndarus ες αρκυσταταν μηχαναν into his closest net.

1423. Που δε but where ησθα συ wast thou τότε then? η ορ παλαι φευγεις hast thou been long fleeing φοβω through fear?

Phrygian. Ετυχον I chanced Φρυγιοις in the Phrygian Φρυγιοισι νομοισιν in the Phrygian fashion ασσων to be impelling αυραν the air αυραν the air παρα βοστρυχον through the curling hair 'Ελενας of Helen 'Ελενας of Helen προ παρηδος before her cheek βαρβαροις νομοισιν in barbaric fashion, ευπαγι κυκλω πτερινω with the well-fixed feather circle; α δε but she ελισσε was twirling λινον the thread ηλακατα on the distaff δακτυλοις with her fingers, ιετο δε and she let fall πεδω on the ground νηματα the spun threads, χρηζουσα wishing συστολισαι to make up λινω with thread αγαλματα ornaments επι τυμβον for the tomb σκυλων Φρυγιων out of

the Phrygian spoils, πορφυρεα φαιρα purple robes, δωρα gifts Κλυταιμνηστρα to Clytemnestra. Ορεστας δε but Orestes ὧδε thus προσειπεν addressed Λακαιναν κοραν the Laconian maid: “Ω παι oh daughter Διος of Jupiter, θες place ιχνος thy footstep πεδω on the ground δευρο hither αποστασα departing κλισμου from thy couch, εφ’ ἐδραν to the seat παλαιας ἐστιας of the ancient hearth Πελοπος προπατορος of our forefather Pelops, ινα that ειδης thou mayst hear εμους λογους my words.” Αγει δε and he leads αγει he leads νιν her; ἁ δε and she εφειπετο followed, ου προμαντις not being a prophet ὦν of [the things] which εμελλεν he was about to do: ὁ δε συνεργος but his associate κακος Φωκευς base Phocian ιων going επρασσε was attending to αλλα other things: “Ουκ ιτε are ye not going εκποδων out of the way? αλλα but αει [are ye] always κακοι Φρυγες cowardly Phrygians?” εκλησε δε and he shut αλλον each αλλοσε in a different part στεγης of the house, τους μεν some εν σταθμοισιν ιππικοις in the horse-stalls, τους δε and others εν εξεδραισιν in the out-houses, τους δε and others εκεισ’ εκειθεν hither and thither, διαρμοσας dispersing αλλον each αλλοσε in a different direction αποπρο away δεσποινας from their mistress.

1451. *Chorus.* Τι συμφορας what calamity εγιγνετο took place το επι τωδε after this?

Phrygian. Ιδαια μητερ Idæan mother, οβ-

ριμα dread οβριμα μητερ dread mother, αiai
 alas φονιων παθεων for the bloody sufferings
 ανομων τε κακων and lawless evils άπερ
 which εδρακον I beheld εδρακον I beheld εν
 δομοις in the house τυραννων of the princes.
 Σπασαντες drawing ξιφη their swords εν
 χεροιν in their hands αμφι πορφυρεων πεπ-
 λων in their purple robes ύπο σκοτου under
 [cover of] darkness, αλλος each separately
 δινασε turned ομμα his eye αλλοσε in a dif-
 ferent direction, μη lest τις any one τυχοι
 παρων might chance to be present. Στα-
 θεντες δε and standing αντιοι over against
 γυναικος the lady ως as καπροι ορεστεροι
 mountain goats, εννεπουσι they say: "Κατ-
 θανει thou shalt die, κατθανει thou shalt
 die, κακος ποσις thy base husband αποκτει-
 νει kills σε thee, προδους abandoning του
 γονου the son κασιγνητου of his brother
 θανειν to die εν Αργει in Argos." 'Α δε but
 she ιαχε shrieked ιαχε shrieked out, "Ω μοι
 oh me μοι me!" εμβαλουσα δε and throwing
 λευκον πηχυν her white arm στερνοις on her
 breasts, κτυπησε she struck κρατα μελεον
 her wretched head πλαγαν a blow: φυγα δε
 and in flight εφερε bore off εφερε bore off το
 χρυσεοσανδαλον ιχνος the trace of her golden
 sandal ποδι with her foot: Ορεστας δε but
 Orestes δικων throwing δακτυλους his fingers
 es κομας into her hair, προβας stepping for-
 ward Μυκηνιδα αρβυλαν in his Mycenian
 slipper, ανακλασας bending back δερην her

neck *ωμοις αριστεροισιν* on his left shoulder, *εμελλεν* he was about *παιειν* to plunge *μελαν ξιφος* the black sword *εισω λαιμων* within her throat.

Cho. *Που δητα* where then *Φρυγες* were the Phrygians *οι κατα στεγας* who were in the house *αμυνειν* to rescue her?

Phry. *Εκβαλοντες* breaking down *μοχλοισι* with bars *ιαχα* with a cry *θυρετρα* the doors *και σταθμους* and chambers *δομων* of the house, *ενθα* where *εμιμνομεν* we were remaining, *βοηδρομουμεν* we run to the rescue *αλλος* each one *αλλοθεν* from a different part *στεγης* of the house, *ο μεν* one *εχων* having *πετρους* stones, *ο δε* and another *αγκυλας* javelins, *ο δε* and a third *ξιφος* a sword *προκωπον* ready drawn *εν χειροι* in his two hands. *Πυλαδης δε* but Pylades *αλιαστος* not to be avoided *ηλθε* came *εναντια* in front of her, *οιος* just like *οιος* just like *Εκτωρ ο Φρυγιος* the Phrygian Hector, *η* or *τρικοριθος Αιας* Ajax with the triple crest, *ον* whom *ειδον* I saw *ειδον* I saw *εν πυλαισι Πριαμισιν* at the gates of Priam: *ξυνηψαμεν δε* and we clashed together *ακμας* the points *φασγανων* of our swords. *Τοτε δη* then indeed *τοτε* then *Φρυγες* the Phrygians *εγενοντο* became *διαπρεπεις* conspicuous, *οσον* how much *αλκαν* in the fray *Αρεος* of Mars *εγενομεθα* we were *ησσονες* less valiant *Ελλαντος αιχμας* than the Grecian lance. *Ο μεν* the one *οιχομενος* going *φυγας* an exile, *ο δε*

and the other *ων* being *νεκς* dead, *ὁ δε* and the third *φερων* receiving *τραυμα* a wound, *ὁ δε* and another *λίσσομενος* praying *προβόλαν* delay *θανατου* of death; *εφειγομεν δε* and we fled *ὑπο σκοτον* beneath the darkness: *νεκροι δε* and the dead *επιπτον* fell, *οἱ δε* and others *εμελλον* were about [to fall], *οἱ δε* and others *εκειντο* were lying [dead]. 'Α *δε ταλαινα* 'Ερμιονα but wretched Hermione *εμολε* came to *δομους* the house *επι φονῳ* after the slaughter *μητρος* of her mother *χαμαιπετει* lying on the ground, *ἃ* who *τλαμων* wretched *ετικτε νιν* brought her forth. *Δραμοντε δε* and running *οἷα* as *βακχαι* bacchanals *αθυρσοι* without their thyrsus *ξυνηρπασαν* they seized *νιν* her *σκυμνον ορειαν* like a whelp in the mountains *εν χειροι* in their hands; *παλιν δε* and again *ετεινον* stretched out *ταν κοραν* the daughter *Διος* of Jove *επι σφαγαν* for slaughter: *ἃ δε* but she *εγενετο* became *αφαντος* invisible *εκ θαλαμων* from the chambers *διαπρο δωματων* through the house, *ω Ζευ* oh Jove *και γα* and earth, *και φως* and light *και νυξ* and night! *ητοι* either *φαρμακοισι* by drugs *η* or *τεχναις* by the arts *μαγων* of magicians *η* or *κλοπαις* by the theft *θεων* of the gods. *Τα δ' ἵστερα* but the events afterwards *ουκετι οἶδα* I no longer know: *εξεκλεπτον γαρ* for I stole away *ποδα δραπετην* my fugitive foot *εκ δομων* out of the house. *Μενελαος δε* but Menelaüs *ανασχομενος* having endured

παθεα sufferings πολυπονα many and weighty, πολυπονα many and weighty, ελαβεν has received back τον γαμον the marriage 'Ελενας of Helen ανονητον unprofitable απο Τροιας from Troy.

1504. Και μην and indeed τοδε καινον a new thing here αμειβει succeeds εκ καινων after new things: εισορω γαρ for I see Ορεστην Orestes ξιφηφορον bearing a sword βαινοντα walking προ δωματων before the house επτοημενω ποδι with hasty step.

Or. Που where εστιν is ουτος he ος who πεφευγεν has escaped το εμον ξιφος my sword εκ δομων out of the house?

Phryg. Προσκυνω σε I worship thee, αναξ king, προσπιτνων falling down before thee νομοισι βαρβαροισιν in barbaric fashion.

Or. Ταδε these things ουκ εστιν are not going on εν Ιλιω in Ilium, αλλα but εν Αργεια χθονι in the Argive land.

Phryg. Ζην to live μαλλον ηδυν is more pleasant πανταχου every where η than θανειν to die τοις σωφροσι to the wise.

Or. Οντι που εθηκας didst thou not perchance raise κραυγην a cry Μενελεω to Menelaüs βοηδρομειν to come to the rescue?

Phryg. Εγωγε μεν ουν I indeed αμυνειν to give aid σοι to thee: ει γαρ for thou art αξιωτερος more worthy.

Or. 'Η παις αρα Τυνδαρειος did then the daughter of Tyndarus διωλετο perish ενδικως justly?

Phryg. *Ενδικωτατα* most justly, *ει γε* even if *ειχε* she had *λαιμους τριπτυχους* three throats *θανειν* to die.

Or. *Χαριζει* thou art currying favour *δειλια γλωσση* with deceitful tongue *ου φρονων* not thinking *ουτω* so *τα ενδον* within thy heart.

Phryg. *Ου γαρ* for is it not so? *ήτις* [she] who *διελυμνηατο* destroyed *Ελλαδα* Greece *αυτοις Φρυξι* together with the Phrygians themselves?

Or. *Ομοσον* swear, *ει δε μη* but if not, *κτενω σε* I will kill thee, *μη λεγειν* that thou dost not speak *εμην χαριν* to gain my favour.

Phryg. *Κατωμοσα* I am swearing by *την εμην ψυχην* my own life, *ήν* which *εγω* I *ευορκοιμι αν* would observe faithfully.

Or. *Ην* was *σιδηρος* the sword *ωδε* so much *φοβος* a terror *πασι Φρυξι* to all the Phrygians *και εν Τροια* in Troy also?

Phryg. *Απεχε* keep off *φασγανον* the sword: *πελας γαρ* for near *αντανγει* it gleams *δεινον φονον* dreadful slaughter.

Or. *Δεδοικας* hast thou been fearing *μη* lest *γενη* thou mayst become *πετρος* stone, *ωστε* as if *εισιδων* having looked upon *Γοργονα* the Gorgon?

Phryg. *Μη μεν ουν* lest however [I become] *νεκρος* dead: *εγω δε* but I *ου κατοιδα* know not *το καρα* the head *Γοργους* of the Gorgon.

Or. Ων being δουλος a slave φοβει dost thou dread τον Αιδην Hades ός who απαλαξει σε shall free thee κακων from ills?

Phryg. Πας ανηρ every man, και αν even if η he be δουλος a slave, ήδεται delights έρων seeing το φως the light.

Or. Ευ λεγεις thou sayest well: συνεσις wisdom σωζει σε saves thee, αλλα but βαινε go εισω δομων within the house.

Phryg. Ουκ αρα κτενεις με wilt thou then not kill me?

Or. Αφεισαι thou art let go.

Phryg. Λεγεις thou sayest τοδε this καλον επος a good speech.

Or. Αλλα but μεταβουλευσομεσθα we will change our intentions.

Phryg. Λεγεις δε but thou sayest τουτο this ου καλως not well.

Or. Μωρος fool, ει if δοκεις thou thinkest με that I τληναι condescend καθαιμαξαι to stain with blood σην δερην thy neck! Ουτε γαρ for neither συγε πεφυκας wast thou born γυνη a woman ουτε ει nor art thou εν ανδρασιν among men. Εξηλθον δε but I have come forth δομων from the house ουνεκα for the sake του σε μη στησαι of thy not raising κραυγην a clamour: Αργος γαρ for Argos ακουσαν hearing βοης a cry οξυ εξεγειρεται is quickly roused. Ου δε ταρβος but there is no fear ήμιν for us αναλαβειν to catch Μενελεων Menelaüs εισω ξιφους within [reach of] the sword. Αλλα but ιτω let him go

γαυρουμενος boasting ξανθοις βοστρυχοις in the auburn locks επ' ωμων on his shoulders: ει γαρ for if λαβων taking Αργειους the Argives επαξει he shall bring them against τοιςδε δωμασι these mansions, διωκων avenging τον φονον the death Έλενης of Helen, και and μη θελει is not willing σωζειν to save με me συγγονον τε εμην and my sister, Πυλαδην τε and Pylades τον ξυνδρωντα μοι who aids me in doing ταδε these things, κατοψεται he shall see παρθενον τε both the maid και δαμαρτα and his wife δυο νεκρω two dead bodies.

1536. *Cho.* Ιω ω oho, oho, τυχα fortune, δομος the house πιτνει is falling αυ again εις ετερον into another ετερον φοβερων αγωνα another fearful contest αμφι τους Ατρειδας about the Atridæ.

Semichorus. Τι what δρωμεν are we to do? αγγελλωμεν are we to tell ταδε these things εις πολιν into the city? η or εχωμεν συγην must we keep silence?

Semic. Ασφαλεστερον it is safer, φιλοι friends.

Semic. Ιδε lo, ιδε lo, οδε καπνος this smoke θοαζων leaping ανω αιθερος above the æther προ δωματων in front of the house προκηρυσσει forewarns us.

Semic. Απτουσι they are lighting πευκας torches, ως πυρωσοντες as about to burn δομους τους Τανταλειους the house of Tantalus, ουδε αφιστανται and do not cease φονου from slaughter.

Cho. Δαιμων the deity εχει holds τέλος the end τέλος the end βροτοις to mortals όπα whichever way θελει he wills: á δε δυναμις but his power μεγαλα τις something great επεσεν has fallen δι' αλαστορα through the Fury επεσεν has fallen on μελαθρα ταδε these halls δια το πεσημα on account of the fall Μυρτιλου of Myrtilus εκ διφρου from the chariot. Αλλα μην but however λευσσω I see και also τονδε Μενελεων Menelaüs here οξυπουν swift of foot πελας δομων near the house, ησθημενον having perceived που somehow την τιχην the fortune ή which νυν now παρα is here. Ουκ αν φθανοιτε you could not be too soon ετι any longer συμπεραινοντες closing κληθρα the fastenings μοχλοις with bolts, ω Ατρειδαι oh ye sons of Atreus κατα στεγας who are in the house. Ανηρ a man ευτυχων who is prosperous δεινον is a terrible thing προς κακως πρασσοντας to those who fare ill, ώς as συ thou, Ορεστα Orestes, νυν δυστυχεις art now unfortunate.

1554. *Menelaus.* Έκω I come κλυων hearing τα δεινα the dreadful και δραστηρια and severe deeds δισσοιν λεοντοι of the two lions: ου γαρ καλω for I do not call αυτω them ανδρε men. Ηκουσα γαρ δη for I have heard indeed την εμην ξυναορον of my spouse ώς that ου τεθνηκε she is not dead, αλλα but οιχεται is gone αφαντος out of sight—ακουσας having heard κενην βαξιν a vain rumour, ήν which τις some one σφαλεις erring φοβω through fear ηγγειλε μοι told me of; αλλα

but ταυτα these things εστιν are τεχνασματα devices του μητροκτονου of the matricide και πολυς γελωσ and much laughter. Ανοιγεται τις let some one open δωμα the house: λεγω I give orders προσπολοις to my attendants ωθειν to burst open τασδε θυρας these doors, ως αλλα that at least ρυσωμεθα αν we may save παιδα εμην my daughter εκ χειρων μαιφονων from the blood-stained hands ανδρων of men, και and λαβωμεν may take την ταιναν that suffering woman αθλιαν δαμαρτα εμην my wretched wife ή with whom δει ξυνθανειν must die εμη χειρι by my hand τους διολεσαντας those who slew την εμην ξυναορον my spouse.

Οτ. Ούτος συ ho thou, μη ψαυσης touch not χειρι with thy hand τωνδε κληθρων these gates, Μενελαον ειπον I mean [thee] Menelaüs, ός who πεπυργωσαι art towered up θρασει with audacity, η or συνθραυσω I will crush κρατα σεθεν the head of thee τωδε θριγκω with this pinnacle, ρήξας tearing down παλαια γεισα the old battlements, πονου the toil τεκτονων of craftsmen. Κληθρα δε but the gates αραιεν are fitted μοχλοις by bars, α which ειρξει σε will debar thee σης σπουδης βοηδρομου from thy zeal of running to the rescue, μη περαν so as not to pass εσω δομων within the house.

Menelaus. Εα aha, τι χρημα what thing is this? 'Ορω I see σελας the glare λαμπαδων of torches δομων δ' επ' ακρων and on the top of the house τουσδε these men πυργη-

ρουμενους garrisoned, ξιφος δε and a sword επιφρουρον keeping guard δερη over the neck εμης θυγατρος of my daughter.

Or. Ποτερον θελεις dost thou wish ερωταν to ask η or κλυειν εμου to hear me?

Menelaus. Ουδετερα neither of the two: αναγκη δε but it is necessary, ὡς as εοικεν it seems, κλυειν σου to hear thee.

Or. Μελλω I am about κτενειν to kill θυγατερα σου thy daughter, ει if βουλει thou wishest μαθειν to learn.

Men. Φονευσας slaying 'Ελενην Helen πρασσεις dost thou commit φονον slaughter επι φονῳ upon slaughter?

Or. Ει γαρ for [oh] if κατεσχον I had kept her, μη κλεφθεις not having been deceived ὑπο θεων by the gods!

Men. Αρνει dost thou deny κατακτας having slain her, και and λεγεις dost thou say ταδε these words εφ' ὕβρει for insult?

Or. Λυπραν γε bitter indeed την αρνησιν the denial: ει γαρ ωφελον for oh that I had been able——

Men. Δρασαι to do τι χρημα what act?

Or. —βαλειν to cast την μiasτορα that fury 'Ελλαδος of Greece εις 'Αιδου into [the realms] of Hades!

Men. Αποδος give back νεκυν the corpse δαμαρτος of my wife, ὅπως that χωσω I may bury her ταφῳ in a tomb.

Or. Απαιτει ask her of θεους the gods: κτενω δε but I will slay παιδα σεθεν thy child.

Men. 'Ο μητροφοντης the matricide πρασ-

σει is perpetrating φονον murder επι φονω upon murder!

Or. 'Ο αμυντωρ the avenger πατρος of his father ον whom συ thou προυδωκας didst abandon θανειν to die!

Men. Ου το αίμα did not the blood μητερος of thy mother παρον attendant σοι upon thee ηρκεσε suffice?

Or. Ουκ αν καμοιμι I should not faint κτεινων killing τας κακας wicked women αι for ever?

Men. Η και συ dost thou also, Πυλαδη Pylades, κοινωνεις share τουδε φονου in this murder?

Or. Φησιν he says σιωπων by being silent: εγω δε but I αρκεσω shall suffice λεγων telling you.

Men. Αλλα but ουτι by no means χαιρων triumphing, ην γε μη unless φυγης thou flee πτεροις on wings.

Or. Ου φευξομεσθα we shall not flee: αν-αψομεν δε but will kindle δομους the house πυρι with fire.

Men. Η γαρ πορθησεις for wilt thou lay waste τοδε πατρων δωμα this thy father's house?

Or. 'Ως so that συ thou μη γε εχης mayst not have it,—επισφαξας τηνδε having slain her over πυρι the fire.

Men. Κτεινε slay her: ως since κτανων γε slaying her at least δωσεις thou shalt render μοι to me δικην the penalty τωνδε of these things.

Or. Ταδε these things *εσται* shall be so.

Men. Α α ah ah! *μηδαμως* by no means
δρασης do *ταδε* these things.

Or. *Σιγα νυν* be silent now, *ανεχου δε*
but bear up *πρασσων κακως* faring ill *ενδικως*
justly.

Men. *Η γαρ δικαιον* for is it just *σε* that
thou *ζην* shouldst live?

Or. *Και κρατειν* be lord *γης* of the land.

Men. *Ποιας* of what land?

Or. *Εν Αργει τωδε Πελασγικω* in this
Pelasgic Argos.

Men. *Εν γουν* well indeed *θιγοις αν*
wouldst thou touch *χερνιβων* the laver.

Or. *Τι δη γαρ ου* for why not indeed?

Men. *Και καταβαλοις* and lay low *σφαγια*
victims *προ δορος* before the fight!

Or. *Συ δ' αν* but wouldst thou *καλως*
rightly?

1604. *Men.* *Ειμι γαρ* for I am *αγνος* pure
χειρας as to my hands.

Or. *Αλλ' ου* but not *τας φρενας* thy heart.

Men. *Τις δε* but who *προσειποι σε αν*
would address thee?

Or. *Οστις* whosoever *εστιν* is *φιλοπατωρ*
a lover of his father.

Men. *Οστις δε* but whosoever *τιμα*
honours *μητερα* his mother?

Or. *Εφν* is *ευδαιμων* a happy man.

Men. *Ουκουν συ γε* not then thou indeed.

Or. *Αί γαρ κακαι* for wicked women *ουχ*
ανδανουσι please me not.

Men. *Απαιρε* take away *φασγανον* the sword *θυγατρος* from my daughter.

Or. *Εφυσ* thou art *ψευδης* wrong.

Men. *Αλλα* but *κτενεις* wilt thou slay *θυγατερα μου* my daughter?

Or. *Ει* thou art *ουκετι* *ψευδης* no longer wrong.

Men. *Οιμοι* oh me, *τι* what *δρασω* shall I do?

Or. *Μολων* going *ες Αργειους* to the Argives *πειθε* persuade them.

Men. *Τινα* *πειθω* what persuasion?

Or. *Αιτου* ask *πολιν* the city *μη κτανειν* not to kill *ήμας* us.

Men. *Η φονευσετε* will you slay *παιδα μου* my child?

Or. *Ταδε* these things *εχει* *ώδε* are so?

Men. *Ω τλημον* *Ελευνη* oh wretched Helen!

Or. *Τα εμα* δε but my affairs *ουχι* *τλημονα* are they not wretched?

Men. *Εκομισα* I have brought her *εκ Φρυγων* from the Phrygians *σφαγιον* a victim *σοι* for thee.

Or. *Ει γαρ* for oh if *τοδε* this *ην* were so!

Men. *Πονησας* having toiled *μυριους πονους* ten thousand toils.

Or. *Πλην γε* except *εις εμε* towards me.

Men. *Πεπονθα* I have suffered *δεινα* dreadful things.

Or. *Τοτε γαρ* for at that time *ησθα* thou wast *ανωφελης* of no use.

Men. *Εχεις με* thou hast me.

Or. *Συ γε* thou at least *ελαβες* hast caught *σαυτον* thyself *γεγως* being *κακος* base.

Αλλά but εἰα let be; ὑφαπτε kindle ταδε δωματα this house, Ηλεκτρα Electra: συ τε and thou, ω σαφεστατε oh most sure μοι to me των εμων φιλων of my friends, Πυλαδη Pylades, καταιθε light up ταδε γεισα these battlements τειχεων of the walls.

1621. *Men.* Ω γαῖα oh land Δαναων of the Danaans κτιται τε and settlers ἵππιου Αργους of equestrian Argos, εἰα come! ου βοηδρομησετε will ye not run to the rescue ενοπλω πειδι with armed foot? 'Οδε γαρ for this man, εξειργασμενος having effected μυσαρον αιμα the abominable murder μητρος of his mother, βιαζεται is forcing πολιν the city ζην to [let him] live.

1625. *Apollo.* Μενελαε Menelaüs, παυσαι cease εχων having λημα τεθηγμενον an excited temper. Φοιβος I [am] Phœbus ὁ παις the son Αητους of Latona ων ὁδε [who] being here πελας near καλω am calling σε thee: συ τε and thou, ὅς who εφεδρευεις art watching ξιφηρης armed with a sword τηδε κορη over this maid, Ορεστα Orestes, ινα that ειδης thou mayst know οὐς λογους what statements ἤκω I come φερων bringing σοι to thee: 'Ελενην μεν Helen, ην whom συ thou ων being προθυμος eager διολεσαι to destroy ημαρτες hast erred, ποιουμενος οργην showing anger Μενελεω towards Menelaüs, ἡδε εστιν this is she, ἣν whom ὁρατε you see εν πτυχαις in the folds αιθερος of the æther, σεσωσμενη τε both saved και and ου θανουσα not slain προς σεθεν at thy hands. Εγα I

εξεσωσα νιν have saved her *και* and *κελευσ-*
θεις having received commands *εκ Διος*
πατρος from father Jupiter *ηρπασα* seized
her απο φασγανου του σου from thy sword.
Χρεων γαρ for it is fated *νιν* that she *ουσαν*
being Ζηνος daughter of Jupiter *ζην* should
live αφθιτον immortal: *εσται τε* and she
shall be ξυνθακος sitting beside *Καστορι τε*
both Castor Πολυδευκει τε and Pollux *εν*
πτυχαις in the folds *αιθερος* of the æther,
σωτηριος preservative *ναυτιλοις* to sailors.
Λαβων δε κτησαι but take and have *αλλην*
νυμφην another bride *ες δομους* into thy
house, επει since *θεοι* the gods *ξυνηγαγον*
brought together Έλληνας Greeks *και Φρυ-*
γας and Phrygians *εις έν* into one *τω τησδε*
καλλιστευματι by her beauty, *εθηκαν τε* and
caused θανατους deaths, *ως* that *απαντλοιεν*
they might draw off χθονος from the land
ύβρισμα the insolence *αφθονου πληρωματος*
of an excessive multitude θνητων of men.
Τα μεν the things then *καθ' Έλενην* which
concern Helen ωδ' εχει are so: *χρεων δε* but
it is needful αυ again, *Ορεστα* Orestes, *σε*
for thee ύπερβαλοντα passing over *όρους* the
bounds τησδε γαιας of this land *οικειν* to
inhabit Παρρασιον δαπεδον the Parrhasian
plain κυκλον during the revolution *ενιαυτου*
of a year. Κεκλησεται δε but it shall be
called επωνυμον descriptive *σης φυγης* of
thy flight, Ορεστειον Oresteium, *Αζασι* for
the Azanes Αρκασι τε and Arcadians *καλειν*
to call it. Ελθων δε but going *ενθενδε* from

thence *την πολιν* to the city *Αθηναιων* of the Athenians *ὑποσches* submit *δικην* the trial *αίματος μητροκτονου* for the blood of thy slain mother *Ευμενισι τρισσαις* to the three Furies: *θεοι δε* and the gods *βραβεις* umpires *δικης* of the trial *διοισουσι* shall deal forth *σοι* to thee *παγορισιν εν Αρειοισιν* on the heights of Mars [Areopagus] *ψηφον ευσεβεστατην* a most righteous verdict, *ενθα* wherein *χρη* it is fated *σε* that thou *νικησαι* shalt conquer. *Εφ' ἧς δε δερη* but her over whose neck *εχεις* thou hast *φασγανον* thy sword, *Ορεστα* Orestes, *πεπρωται* it is fated *σε* for thee *γημαι* to marry *Ερμιονην* Hermione: *Νεοπτολεμος δε* but Neoptolemus *ος* who *οιεται* thinks *γαμειν* that he shall marry *νιν* her, *ου γαμει ποτε* shall never marry her. *Μοιρα γαρ* for it is the fate *αυτω* for him *θανειν* to die *Δελφικῳ ξιφει* by the Delphic sword, *εξαιτουντι με* asking of me *δικας* vengeance *πατρος Αχιλλεως* for his father Achilles. *Δος δε* but give *λεκτρον* the marriage bed *αδελφης* of thy sister *Πυλαδη* to Pylades, *ω* to whom *ηνεσας* thou didst consent [to give it] *ποτε* formerly: *ο δε επιων βιοτος* and his future life *μενει νιν* awaits him *ευδαιμων* happy. *Εα δε* but let *Ορεστην* Orestes, *Μενελεως* Menelaüs, *κρατειν* be lord *Αργους* of Argos, *ελθων δε* and going *ανασσε* be king *Σπαρτιατιδος χθονος* of the land of Sparta, *εχων* having *φερνας* the dowry *δαμαρτος* of thy wife, *η* who *διδουσα* consigning *σε* thee *μυριοις πονοις* to unnum-

ber'd toils *αει* always *διηνυσεν* has been bringing it *δευρο* to this point. *Εγω δε* but I *θησω καλως* will settle well *τα προς πολιν* the affairs of the city *τωδε* for him, *ος* [I] who *εξαναγκασα* compelled *νιν* him *φονευσαι* to slay *μητερα* his mother.

Or. Ω Λοξια μαντειε oh prophetic *Loxias*, *ησθα αρα* thou hast been then *ου ψευδομαντις* not a false prophet *σων θεσπισματων* of thy oracles, *αλλα* but *ετητυμος* a true one. *Καιτοι* and yet *δειμα* fear *εσηει με* entered me *μη* lest *κλυων* hearing *τινος* some one *Αλαστορων* of the Furies *δοξαιμι* I might seem *κλυειν* to hear *σην οπα* thy voice. *Αλλα* but *ευ τελειται* it is being well ended, *πεισομαι δε* and I will listen *σοις λογοις* to thy words. *Ιδου* lo *μεθιημι* I release *Ερμιονην* *Hermione* *απο σφαγης* from being slain, *και επηνεσα* and consent to *λεκτρα* her marriage, *ηνικα* when *πατηρ* her father *διδω* *αν* grants it me.

1673. *Men. Ω Έλενη* oh *Helen* *παι* daughter *Ζηνος* of *Jupiter*, *χαιρε* farewell! *Ζηλω δε σε* but I envy thee *κατοικησασαν* inhabiting *ολβιον* *δομον* the happy mansion *θεων* of the gods. *Σοι δε* but to thee, *Ορεστα* *Orestes*, *εγω κατεγγυω* I betrothe *παιδα* my daughter, *Φοιβου λεγοντος* *Phæbus* telling me to do so: *ευγενης δε* but being noble *γημας* marrying *απ' ευγενους* from a noble [ancestor] *οναιο* mayst thou reap the fruits *και συ* both thou *και* and *εγω* I *ο διδους* who give her.

Apollo. Χωρειτε νυν go now ἕκαστος each
οἷ whither προστασσομεν we appoint, διαλυ-
εσθε τε and cease νεικους from strife.

Men. Χρεων πειθεσθαι we must obey.

Or. Καί εγω and I τοιουτος am such :
σπενδομαι δε but I make truce συμφορας
with calamities, Μενελαε Menelaüs, και and
σοις φθεσπισμασι with thy oracles, Λοξια
Loxias.

Apollo. Ιτε νυν go now καθ' ὁδον on the
road, τιμωντες honouring Ειρηνην Peace την
καλλιστην the fairest θεων of goddesses :
εγω δε and I εξανυσας having travelled
through πολον the heaven λαμπρων αστρων
of bright stars, πελασω will convey 'Ελενην
Helen μελαθροισ to the halls Ζηνος of Jupi-
ter, ενθα where παρεδρος seated παρ' 'Ηρα
by Juno 'Ηβη τε and Hebe τη the wife
'Ηρακλεους of Hercules εσται she shall be
θεος a deity ανθρωποις to men, αι εντιμος
always honoured σπονδαις in compacts συν
Τυνδαριδαις with the Tyndaridæ τοις υιοις
the sons Διος of Jupiter, μεδεουσα ruling
θαλασσης the sea νανταις for sailors.

Chorus. Ω Νικα oh Victory μεγα σεμνα
greatly venerated, κατεχοις mayst thou rule
τον εμον βιοτον my life, και and μη ληγοις
cease not στεφανουσα crowning it !

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